



Ch. 2 – daily "Non-Duality & Science" blogs

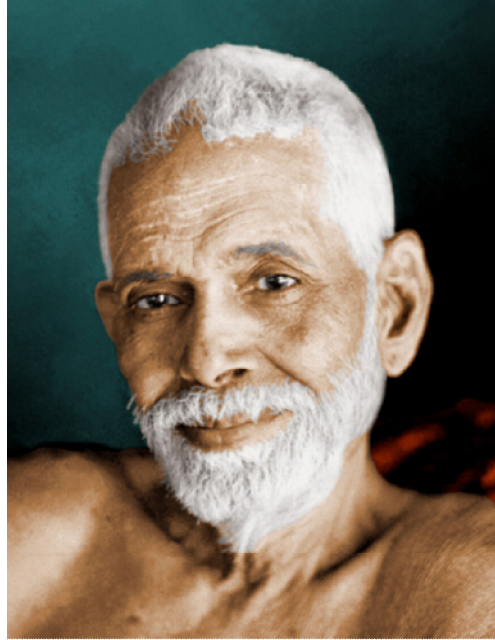
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We discover it by being earnest
by searching, Inquiring,
questioning daily & hourly
by giving one' life to this Discovery.

selection from Nisargadatta' s I Am That

Ramana Maharshi *Nan Yar ? Who am I ?*



Happiness is the very nature of the Self; Happiness & the Self are not different-
There is no Happiness in any *Object* of the World.

We imagine through our Ignorance that we derive Happiness from *Objects*.
When the Mind goes out, it experiences suffering.
In truth, when its desires are fulfilled,
the Mind returns to its own place & enjoys the Happiness that is the Self.
Similarly, in the states of Deep Sleep, Samadhi & fainting, &
when the *Object* desired is obtained or the *Object* disliked is removed,
the Mind becomes inward-turned, & enjoys pure Self-Happiness.
The Mind moves without rest alternately going out of the Self & returning to it.

Under the *Tree* the *Shade* is pleasant; out in the open the *Heat* is scorching.
A person who has been going about in the Sun feels cool when he reaches the *Shade*.
Someone who keeps on going from the *Shade* into the Sun &
then back into the *Shade* is a fool. A wise man stays permanently in the *Shade*.
Similarly, the Mind of the one who knows the Truth does not leave *Brahman*.
The Mind of the ignorant, on the contrary, revolves in the World, feeling miserable,
& for a little time returns to *Brahman* to experience Happiness.
In fact, what is called the World is only *Thought*.
When the World disappears, i.e. when there is no *Thought*,
The Mind experiences Happiness; & when the World appears, it goes through suffering.

Maharshi Awakening in Childhood:

It was about six weeks before I left Madura for good that the Great Change in my Life took place. It was quite sudden. I was sitting alone in a room on the first floor of my uncle's house ... I just felt "I am going to die." ... The shock of the fear of death drove my Mind inward and I said to myself mentally, without actually framing the words: "Now Death has come; what does it mean? What is it that is dying? This Body dies." ... But with the Death of this Body, am I dead? Is the Body I? The Body is

silent and inert but I felt the full force of my personality and even the voice of the "I" within me, apart from it. So I am Spirit transcending the Body. The Body dies but the Spirit that transcends it cannot be touched by Death. That means I am the deathless Spirit." All this was not dull thought; it flashed through me vividly as living Truth which I perceived directly, almost without thought-process. "I" was something very real, the only real thing about my present state, and all the conscious activity connected with my Body was centered on that "I". From that moment onwards the "I" or Self would focus attention on itself by a powerful fascination. Fear of Death vanished once and for all. Absorption in the Self continued unbroken from that time on. Thoughts might come and go like various notes of music, but the "I" continued.

As all living beings desire to be happy always, without suffering. As in the case of everyone there is observed supreme Love for one's Self; & as Happiness alone is the cause for Love, in order to gain that Happiness which is one's Nature & which is experienced in the state of Deep Sleep where there is no Mind, one should know one's Self. For that, the path of Knowledge, the Inquiry of the form "Who am I?", is the principal means.

Notes on Nan Yar:

The verses of Nan Yar?, Who Am I? or the prose format represent the 2nd purported record of Ramana Maharshi's responses to questions of devotees, & the very 1st to be published. The hallowed words speak well for themselves, so instead of presuming to contribute ordinary commentary, the goal here will be to offer short-hand "notes" on the text, as one might make for oneself. Pseudo-mathematical symbology will be used where helpful, taking license with equals signs, & simplified Symbolic Logic arrows.

Encouraging intuition & focus, this superfluous analysis of the direct & literal instructions given, hopes to contribute for some an additional assistance toward discovering the goal & meaning of Life.

This goal & meaning of Life, in the spirit of the above & succeeding lines, can be indicated by simplifying Life experience to be a simple sum of 2 functions:

$$\begin{aligned}
 \text{experience} &= h(\text{Happiness}) + s(\text{suffering}) & h &= \% \text{ of Life} = \text{Happiness} \\
 & & s &= \% \text{ of Life} = \text{suffering} \\
 \text{experience (max)} &= 100\% (\text{Happiness}) + 0\% (\text{suffering}) & h &= 100\% \\
 & & s &= 0\%
 \end{aligned}$$

The stated goal then is to have the experience of maximum satisfaction, hinted at by **experience** (max). No surprise there, that the ideal mix of Happiness & suffering has 100% Happiness & 0% suffering. Now we phrase in terms of a simple Logic arrow, meaning in various contexts: "results in; produces; if 1st this, then there results that 2nd."

This ==> That This – leads to – That

Love for what brings Happiness, could inspire reminder "notes" like:

Happiness ==> Love H ==> L H = Happiness

$$L = \text{Love}$$

Such symbols as in our “notes” might serve contemplation & evaluation of Happiness in simple terms of: q = Quantity or intensity/ magnitude, & t = Time duration. Abbreviating maximum Happiness as $H(\text{max})$ or H (max):

$$\begin{aligned} H(\text{max}) &= \text{max Happiness (Quantity, Time-duration)} \\ &= \text{max } H(q, t) \\ &= H(\infty, \infty) \implies \text{Love (max)} \implies \text{Love (Self)} \end{aligned}$$

As more fully described in later teachings texts of the Maharshi & other sages, the maximum Happiness, surely the goal in Life & purpose of Life, is identified in these notes as $H(\infty, \infty)$, which is to say the Happiness unlimited in quantity & duration. The intent is correct there if we do not quibble about the Math & Logic, because these “notes” are admittedly fast & loose.

Given the $H \implies L$ above, it directly follows that: $H(\infty, \infty) \implies \text{Love (max)}$

As further indicated in the verses quoted above: $\text{Love (max)} \implies \text{Love (Self)}$

Introducing further “notes” in terms of Self-Knowledge, SK , we can equate:

$$SK \implies H(\infty, \infty)$$

SK is also designated in various traditions as Self-Realization, God-Realization, the Kingdom of Heaven, Enlightenment, Liberation, Awakening, Release, Nirvana, & so forth. The practice that secures SK & thus $H(\infty, \infty)$ entails the deep inner quest “Who am I?” which practice is called Self-Inquiry, SI . Similarly abbreviating notes again:

$$\begin{aligned} \text{"Who am I?"} &= \text{Self-Inquiry} = SI \implies \text{Self-Knowledge} = SK = H(\infty, \infty) \\ SI &\implies SK = H(\infty, \infty) \end{aligned}$$

Nan Yar? “notes” & paraphrase, with excerpts:

Enumerating a preliminary *neti, neti*, “not this, not that” from the Upanishads, the “I” whether yet regarded clearly or not, should be known with complete conviction to be **NOT**: the Body (*deha*) & its functions (*dhatus*); the 5 Sense organs & corresponding sensations; the fundamental signs or functions of Life, the actions; the forms of breath & vital energy; the Mind (*manas*, etc.); & the primal Ignorance (*avidya*) remaining as residual impressions in Deep Dreamless Sleep. Then, what at other times is Mind & the known Objects of the World are all absent. The Self is other than all of these.

" If I am none of these, then: Who am I? After negating all of the above-mentioned as “not this”, “not this”, that Consciousness which alone remains - that I am.

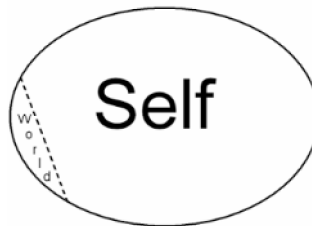
What is the nature of the Self ? The nature of Self is Existence-Consciousness-Bliss. When will the Realization of the Self be gained ? When the World which is what-is-seen has been removed, there will

be Realization of the Self which is the Seer. Will there not be Realization of the Self even while the World is in Consciousness ? There will not be."

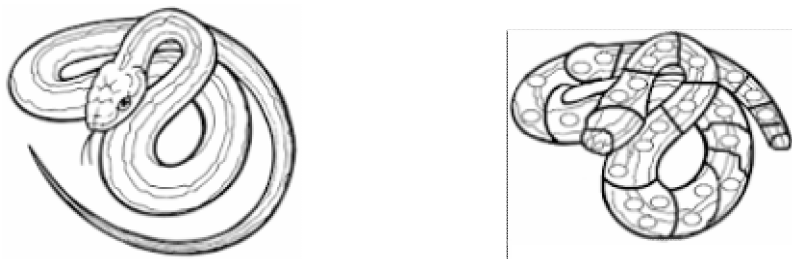
Again with the text speaking for itself, some symbolic "notes" could be appended as reminders, with **S** = Self, **W** = World. Modified Symbolic Logic makes it easier for the eye untrained in formal Logic to see "no-World", for instance, as "n-W" meaning no Consciousness of a World. This is the negation of **W** = apparent Consciousness of a World. Similarly, Self-Knowledge = **SK** will in turn have as its negation, as used above, the lack of Self-Knowledge or no Self-Knowledge = "n-SK".
In these terms: $n-SK \implies W$

$$n-W \implies SK$$

W indicates ignorant consciousness of a World, while **SK** = Self-Knowledge or Realization of the Self. So then the 2 statements above are "contra-positives" of each other. In a conceptual mathematical "Universe" of possible realizations in Consciousness, we depict the mutually exclusive states of Knowledge, **SK** & **W** in a Venn diagram:



The Seer & the Object seen are like the Rope & the Snake. Just as the Knowledge of the Rope which is the substrate will not arise unless the false knowledge of the illusory Serpent goes, so the Realization of the Self which is the substrate will not be gained unless the belief that the World is real is removed.



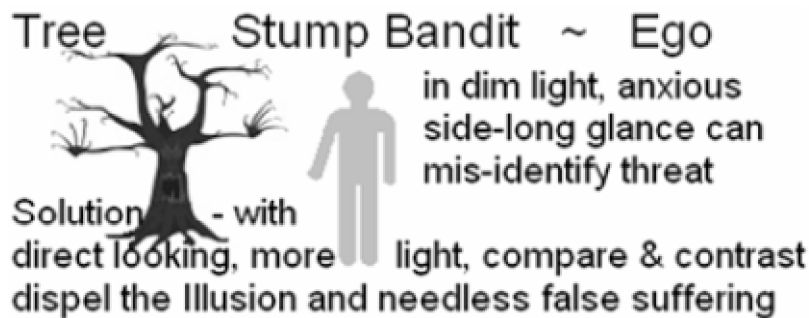
hallucination of Snake in dim light, more light (Self-Inquiry) reveals it to be a Rope

a mistaken objective World appears subjective Self (the Rope) was there all along

self-other ignorance & fear like Ego the Absolute Self (the Rope) was there all along

A similar ancient Vedic analogy mentioned by the Maharshi elsewhere is that of the *Tree-Stump Bandit*. Here the *Stump* in a negative sense plays the role of the *Rope*, mis-perceived due to fear, dim light, & inadvertent weak focus & concentration. Whereas the *Rope*, not seen as such, was actually the Self, in this next analogy, the *Stump* not seen as such, is essentially nothing at all. The *Rope* was mistaken

for a World, while the *Stump* is mistaken for an *Ego*. Focusing concentration in the bright light of Self-Inquiry, facing the concept directly, the *Ego-Stump* illusion vanishes.



When will the World, which is the Object seen, be removed?

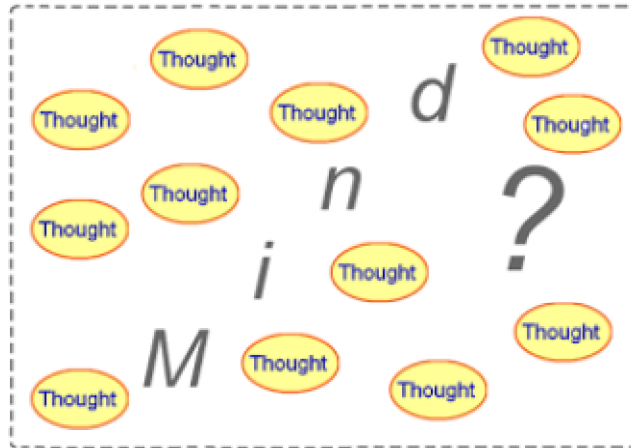
When the Mind, which is the cause of all cognitions & of all actions, becomes quiet, the World will disappear.



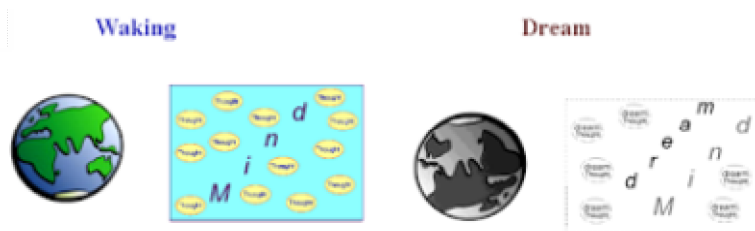
The World is not seen, & is not known, if there is no instrument to know it. Even the Sun cannot be seen without an Eye. The World is the collection of sense Perception—Thoughts entertained by an illusory Mind. That Mind is the “internal seeing” organ called the Antahkarana divisible into 4 components. The word that is a cognate to “mind” is Manas the Thought & image forming component. The source & anchor component is Ahamkara or Ego. Memory, emotions, & the raw-material mindstuff is Chitta. The clearest reflection of the Self in the Mind is the discriminating Intellect Buddhi. When the Buddhi is properly tasked with Self-Liberation, there results a “buddha”.

What is the nature of the Mind?

What is called “Mind” is a wondrous power residing in the Self. It causes all Thoughts to arise. Apart from Thoughts, there is no such thing as Mind. Therefore, Thought is the nature of Mind. Apart from Thoughts - no independent entity called the World.



In Deep Sleep there are no Thoughts, & there is no World. In the states of Waking & Dream, there are Thoughts, & there is a World also.

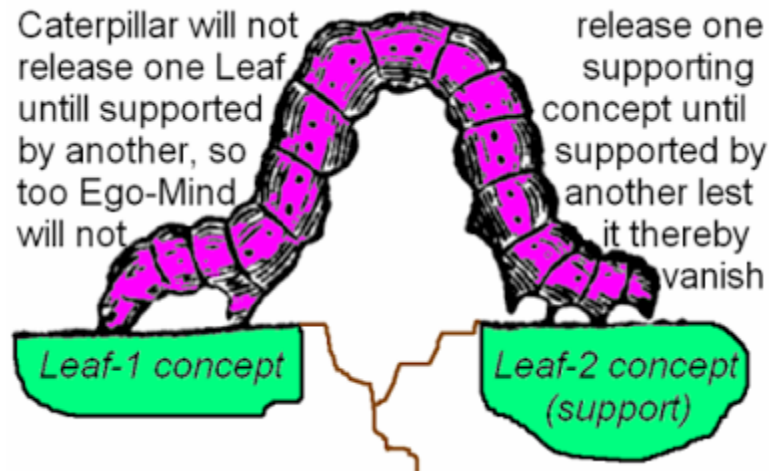


Deep Dreamless Sleep “where there is no Mind”

Just as the spider emits out the thread of his web (Maya) & again withdraws it into itself. Likewise the Mind projects the World out of itself & again resolves it into itself. When the Mind comes out of the Self, the World appears. Therefore, when the World appears to be real, the Self does not appear; & when the Self shines, the World does not appear.



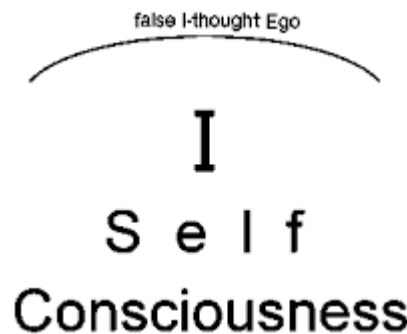
When one persistently inquires into the nature of the Mind, the Mind will end, leaving the Self remaining. What is referred to as the Self, is the Atman (non-different from Brahman). The Mind always exists only in dependence on something gross; it cannot stay alone. It is the Mind that is called the subtle body or the soul (jiva).



The Maharshi sometimes used the Analogy of the Caterpillar not stepping off one leaf until secure on the next. *Ego-Mind* is the source of derivative Concepts, but in turn is supported by some of these same Concepts. If “caught” with no support it “falls away.” Releasing such Concepts thus promotes the result of Liberation.

What is the path of Inquiry for understanding the nature of the Mind?

That which rises as “I” is the Mind. If one inquires as to where the thought “I” rises 1st, the place of the Mind's origin. Even if one thinks constantly “I – I”, one will be led to that place. Of all the *Thoughts* that arise in the Mind, the “I” *Thought* is the 1st.



Illusion seems to arise as if from a “source” which is Consciousness, the Absolute Self, the only true “I”. This apparently arising Illusion is the false I-Thought which seems to arise as the 1st Thought. This illusion is falsely attributed to the only place or Source anything could, in imagination, come from. None of that arising really happens, however, & since pure Consciousness produces no change or new entity, this Consciousness cannot really be such a Source. But since it seems to be, tracing the Illusion to its supposed “Source” points straight back “in” to Consciousness anyway. This is somewhat like the only case where 2 “wrongs”, Ego & its supposed “Source”, “makes a right” or at least points in the “right” direction to Consciousness, the only possible Source of anything.

When the illusory Mind turns in on itself, seeking its own source, as the arising “place” of the I-Thought, then Mind is thus focused in what is just the right non-objective direction. Finding no I-Thought or its place of arising, the Mind “skids on through, as if through thin ice” into the depths of Consciousness itself. Ramana states elsewhere that the Mind thus loses its form, illusory though it is. Consciousness, that is Existence-Consciousness-Bliss, remains alone as ever it was & ever it will be.

It is only after the rise of this (I-Thought) that the other Thoughts arise. It is after the appearance of the 1st personal pronoun (" I ") that the 2nd & 3rd personal pronouns (you & it, she, he) appear; without the 1st personal pronoun there will not be the 2nd and 3rd.

I ==> you ==> he, she, it

How will the Mind become quiet?

By the Inquiry “Who am I ?” the Thought “Who am I ?” will destroy all other Thoughts, & like the stick used for stirring the burning funeral pyre, it will itself in the end get destroyed. Then, there will arise Self-Realization.

Nothing need be added to above, though it is slightly interesting to speculate about the “the stick used for stirring the burning pyre” analogy. For clarity sake, of course, the fire indicated is a cremation funeral pyre & Ramana may have intentionally hinted at a formal parallel between the very different events. Physical death of the Body followed by that pyre or fire is also unreal & yet bears resemblance to so-called Ego-death, glorious release of suffering for all time & absorption into Bliss. The Analogy seems to answer the unquoted question: is not “Who am I?” Inquiry itself a Thought? Comparing Thoughts in general to fire-wood sticks, the Inquiry is compared to a wooden stick used to stir the consuming fire. This last stick ultimately becomes fuel itself when tossed in upon doing its job. No concern need be harbored for use of such an “Inquiry-Thought.”

Teaching in the Maharshi tradition states that one does better to attend to & release Thought concepts that cause suffering, bondage, & ignorance first, before worrying whether one should harness Thought for spiritual practice. To invert this priority & decline spiritual practice illustrates a similar maxim. Everything we think, say, & do can either deepen our Inquiry & hasten our Liberation. Or choosing otherwise, all those slow down our Release accordingly. We need have no concern or quibbling about the Thought quality of the “Who am I?” Inquiry question, which is but a funeral pyre stick for Ego-elimination. Since that Thought too is consumed by our seeing & knowing Ego to be non-existent, who would there be to bound by any Thought?

[Parenthetically, like the doubt: “is Inquiry a binding Thought ?”, we might imagine a follow-up doubt regarding the possibility of relinquishing Thoughts which seem to arise spontaneously as if inevitably bubbling-up in a Sea of Consciousness. Thoughts of people, things, & events “far away” vanish effortlessly, often never to return. Thoughts of people, things, & events all “near-by” but distant in Time also vanish effortlessly, often never to return. Thoughts of people, things, & events based upon our Past interests also vanish effortlessly whenever those interests slip away. Many Thoughts then do vanish

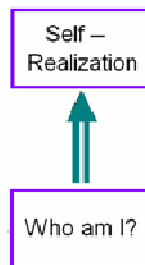
readily. In fact when interest: self-definition, ascertaining what is Real, & supposed sources of Happiness are all replaced by seeking & finding Reality, the Self, & Happiness “within”, then Thoughts based on the former misconceptions also vanish. Since Reality, the Self, & Happiness are beyond Thought, no new basis for Thought appears. More directly, Maharshi advised doubting the Doubter which again becomes Self-Inquiry.]

[11] **What is the means for constantly holding on to the Thought: “Who am I?”**

When other Thoughts arise, one should not pursue them, but should Inquire: “To whom do they arise?” It does not matter how many Thoughts arise. As each Thought arises, one should inquire with diligence, "To whom has this Thought arisen?" The answer that would emerge would be "To me." Thereupon if one inquires "Who am I?", the Mind will go back to its Source; & the Thought that arose will become quiet.

This is a straightforward & potent remedy for Thoughts that distract Inquiry. Inversely viewed, if an excess of such intruding Thoughts be the concern, Inquiry also serves as a preliminary tool to root them out. Binding concepts are never really hidden. If we Inquire & find them intruding, this only brings them all the more into the “light of day” so to speak. The Inquiry thus secondarily serves as “bait” or “excavation” to draw out false concepts that intrude. In this sense, intruding Thoughts can be made the object of what Systems-engineers might call “recursive iteration” or a “feedback loop.”

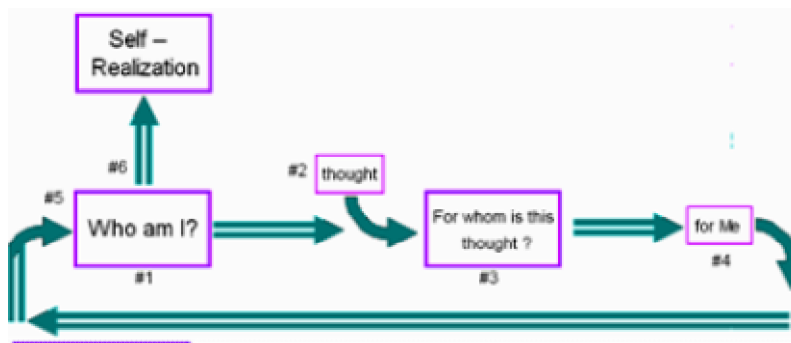
Self-Inquiry occurs “only 1 time” as in “for real” in the sense of Time-less-ness.



Upon “Thought” arising, Maharshi advised the expedient “feedback loop” that turns the Thought back to Inquiry by asking “For whom is this thought ? For Me.
“Who am I ?”

This loop can be repeated to whatever extent necessary.

In this model, the final round combines the “1 single Inquiry” to result in the following:



With repeated practice in this manner, Mind will develop the skill to stay in its source. When the Mind that is subtle goes out through the Brain & the Sense-Organs, the gross Names & Forms appear; when it stays inwardly directed, the Names & Forms disappear. Not letting the Mind go out, but retaining "inwardness", the "I" which is the source of all Thoughts, will vanish, & the Self which ever exists will shine.

Again, Logic arrows depict reminders of this instruction in "notes":

Outward-Mind ==> Name / Form – supported "I" = Ego

n – Ego ==> n – Outward-Mind ==> Self-alone

Whatever one does, one should do without the Egoity "I".

If one acts in that way, all will appear as of the nature of the Absolute Reality.

Thus Maharshi follows with expedient practical advice for anyone in the process of their spiritual practice. Starting with the Ego-less action free of the **I-am-the-Doer** identification, is to be free of karma. This is Karma Yoga.

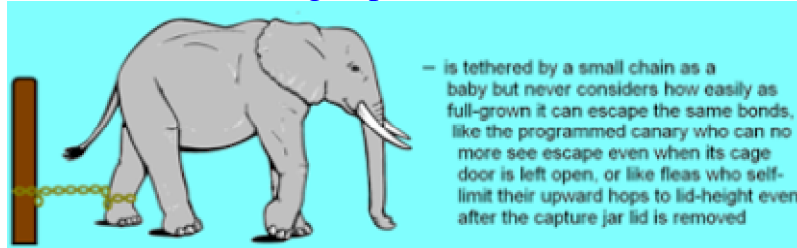
Are there no other means for making the Mind quiet ?

Other than Inquiry, there are no adequate means. If through other means control of the Mind it is sought, the Mind will appear to be controlled, but will again go forth. Therefore, the exercise of breath-control (for instance) is only an aid for rendering the Mind quiet (manonigraha); it will not destroy the Mind (manonasa).

The Illusion of the World in which one suffers identified with a Body & a Mind hinges upon the false-I Ego-notion. Seeking the source of that Ego-notion, finding it absent, reveals the ever-present, timeless, Non-Dual Self. This is the essence of Self-Inquiry taught by the Maharshi. Any other spiritual practice, whether of preparatory use or not, must ultimately pass through this same "portal to Liberation." But nothing stands in our way from entry into that same "portal" directly. Some will say that the path of Self-Inquiry is "too steep, too high" for many. But the Maharshi's direct instruction & the

practice that he encouraged is no more complicated or difficult than any “preliminary” practice, & is most likely less complicated. Delay therefore seems to have little point, but in any case, however the path is initiated & whatever the later meandering, spiritual practice passes through this final stage of Self-Inquiry anyway.

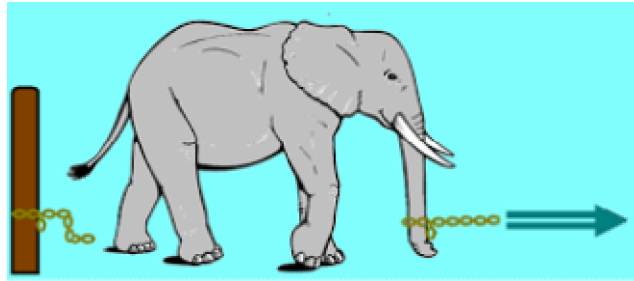
The Mind will always be wandering. Just as when a chain is given to an Elephant to hold in its trunk, it will go along grasping the chain & nothing else; so also when the Mind is occupied with a Name or Form it will grasp that alone.



The above useful Elephant-analogy is not the particular one the Maharshi offered, but we acknowledge it here & go on to illustrate the Maharshi’s current Elephant-analogy. There are of course other Elephant-analogies as well, such as: the Blind Men interpreting the same Elephant differently, according to their Perception; or the Elephant that awakens when a Lion or Tiger enters its Dream, just as the Seeker awakens when the Guru appears in this Waking-dream; or the Elephant, once free of its cruel master, proceeds to thoroughly stomp the fallen tyrant to make its escape permanent, referring to thorough escape from Concepts & ultimately the entire Ego-Mind.

Shortly after the close of the 19th Century, instruction imparted in rural India could assume some characteristic acquaintance with the care of elephants & such Analogies. The Maharshi would similarly take such things to be commonly known. On the one hand, tethering a baby Elephant with a small chain would suffice to later restrain a full grown Elephant that never tested again the relative strength of its bondage.

Similarly on the other hand, as Maharshi alludes to transport of an Elephant, perhaps using the same or similar chain given to an Elephant accustomed to holding one by his trunk. With that leading small chain he could literally “be led around by his nose.” A string of Elephants could even be given just the tail of the elephant in front & one chain held by the trunk of the lead Elephant could direct the whole group. The size & strength of an Elephant contrasts all the more sharply with the small token chain which is no real Bondage at all. There remains the Elephant’s fascination with grasping something or other in its trunk, like a child with a toy in hand, a cow chewing its cud, or a person chewing gum. Ramana would actually use “sweet grass” offered to a cow to symbolize leading the Mind in the way such grass could lead the cow. So too does the Mind “trained” by Illusion reaches for & grasp onto Forms of Objects in the World & their Names which are the Concepts by which we identify & characterize each Object.

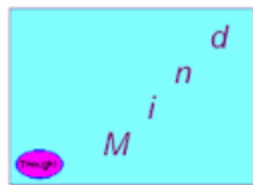


And so on other occasions when asked about mantra–practice, the Maharshi will use a that similar analogy for the Mind being lead by a mantra or any object of meditation away from Objects, Name, & Form, in the World. Thus like a mantra utilized, a cow offered “sweet grass” can be lead away to a pleasing “pasture” as in Meditation.

When the Mind expands in the form of countless Thoughts, each Thought becomes weak; but as *Thoughts* get resolved the Mind becomes one-pointed & strong; for such a Mind Self-Inquiry will become easy.



Weak Mind
many diffuse
weak Thoughts



Strong Mind
I– pointed concentrated
Strong Thought

[13] *Thought–impressions of Objects appear like the Waves of an Ocean When will all get destroyed As the meditation on the Self rises higher & higher, the Thoughts will get destroyed.*



Consciousness

The analogy of an Ocean of Consciousness, of Brahman, of the Guru’s Grace, & so on, are commonly used in Non-Dual Advaita Vedanta. Sometimes the substance of the Ocean of God is compared to Consciousness as the nature of God.

Sometimes individuals as rivers run into & end in the Ocean indicated. Maybe most often is the Ocean analogy, another one that also mentions waves. Each wave can stand for an impression, a vritti or wave of the Mind, or else be taken to stand for an individual jiva, or as a Thought as used by whoever the prior question may have been quoting. As if perhaps, so as not to lend even that much Reality to a Thought, the Maharshi seems not to use that specific Ocean-Wave analogy so much. Perhaps the Wave analogy relieves the

meditator of too much self-responsibility. It's as if the "Thought-waves" were external, objective, mechanical phenomena, rising & falling automatically. In any case, it was the Questioner that introduced the Analogy, & Ramana did not return to it in his response.



Is it possible for residual impressions of objects that come from beginningless Time, as it were, to be resolved, and for one to remain as the pure Self.

The above is so far only the question, pretty much a repeated one, perhaps included to preface Maharshi's expedient & compassionate 2nd response on a lower order, a more specific level. And yet Ramana again declines to frame this particular discussion at quite the level of the question, one of near-hopelessness, extending over longstanding Time. Instead the Maharshi up-level's the discussion by not making the content of his response match this content of the question. Instead the Maharshi addresses, as the content of his response, the fact & character of the question. Instead of what the questioner's concern was exactly about, Ramana cuts closer to the root by addressing the question's character as being a Doubt or vikalpa, specifically an "is it possible ?" genre of Doubt.

Without yielding to Doubt "Is it possible, or not ?", one should persistently hold on to the meditation on the Self. Even if a great sinner, one should not worry "Oh! I am a sinner, how can I be saved?" One should completely renounce the Thought "I am a sinner"; & concentrate keenly on meditation on the Self; then, one would surely succeed.

The Maharshi addresses the "is it possible ?" doubt or vikalpa, as such, & in that every other kind of Doubt, advising no yielding to such negative self-indulgence & instead, proceeding with Inquiry. Maharshi includes Doubts about one's worthiness, as inadequate or a "sinner". More binding & persistent Doubts & mis-identification of this sort may warrant deliberate examination & renunciation if necessary. Finally ameliorating all kinds of Doubt, the great Sage encourages & assures success for those who put the instruction into practice in a "keenly concentrated & renounced, worry-free" manner.

There are not 2 Minds – one good & the other evil; the Mind is only one. It is the residual impressions that are of 2 kinds – auspicious & in-auspicious.

Maharshi's 1st point, the Unity of one's Self is the hallmark of maximum Non-Duality, even when compassionate, expedient teaching is phrased in terms of the unreal Mind just in order to match the receptivity of the questioner. Non-Dual Liberation results from Non-Dual practice. Ramana emphasizes the dissolving of separation rather the rigid hardening of separation that a seeker might fashion, by taking literally, explanations in terms of higher & lower Self, higher & lower Mind, & so on. As much as Ego is not to be mistaken for the Non-Dual Self, & the Self is not to be taken to be an Ego, the same words "I" & "self" are commonly & ambiguously applied to each. Apparent ambiguity can be turned into sound advice by ceasing to separate off some lower "self" or Mind, conceived as separate from the Non-Dual Self.

By Inquiry into the reality & nature of Ego, if such existed, the correct inward direction is taken. We thus however by-pass the Ego-I-Thought, swirling it with the Inquiry-stirring-stick into the Ego-death funeral pyre. We by-pass the Ego by going back the way we came, because Ego is the first Concept, the source & reference for derivative Concepts. Continuing thus in the correct inward, subjective direction, the true "I", the Non-Dual Self is found to be all that remains.

Like **self** & "**I**" where the seeker can flip the ambiguity to good advantage, similar ambiguity is also characteristic of the questioner's term "**beginningless Time**." Maya is also often said to be **beginningless** much as the term **unborn** can also be seen to be ambiguous. What is called "**I**" is truly the one Self. What is **beginningless** can be also be the Eternal, & such consideration of Time, for instance, can initially be useful for the seeker. When understanding Time to be unreal, then that Time, like Maya can alternatively be deemed **beginningless** in that it never began. Likewise the seeker self-identified by a single Birth in Time can be told that he is Unborn as in Eternal. In the opposite direction alternatively, Ego too can be said to be unborn in that it never began. Having thoroughly discovered that the Ego Thought is "**unborn**" in that latter sense of never existing, we find that by "**I**" we really meant the Non-Dual Self all along. Not 2 selves, just one Self that was dualistically misunderstood. The Self is truly Unborn, forever Real, Non-Dual without a Time-bound beginning.

Generally, to consider the Inquiry along 2 forks as if investigating "2 selves" would not be effective. But at the crux of Illusion, where the Self is mistaken for Ego, discrimination between the real Identity & the mis-identification is in order. Here that distinction is made when the Maharshi employs the terms **auspicious & inauspicious**, words which have fallen into near-archaic disuse in our language. But **auspicious**, portended from the reading the flight of birds, does linguistically point to a name for the Absolute, **Shiva**, much as our word **God** is a cognate of **good**. Like other classical terms, such as being the harbinger of good portend, the auspices derive from ancient divination tone in much "divine" terminology. Supplication-prayer & Divination-prophecy were generally intertwined in

the roots of religion. Men turned to God to advocate for, or peer into their Future. Of the same vintage, that which brings **Bliss** is that which is a **blessing**.

With the context here being the Bliss of Liberation, Maharshi addressing a Non-Dual Shaivite, South Indian environment describes residual impressions as **auspicious** or **non-auspicious**, to deliberately invoke that highest connotation of the word **Shiva**. As Ramana elaborates in the next selection, “**good**” or the lack of it, that is “**bad**”, does not so much characterize purity versus darkness of the soul, but rather what is effective & conducive to Bliss & Happiness, versus Ignorance which is not.

The Western concern regarding “evil in the World,” the baffling puzzle called Theodicy, is often redirected by Ramana by his questioning the reality of the World. Thoughts that make up the Mind derive from “impressions” or **samskaras**, mental “whirlpools” or **vrittis**, deep seated desires of “imagination” or **sankalpas**, mentioned “doubts” or **vikalpas**, “tendencies” or **vasanas**, in-auspicious **karma** or **gunas**, & other terms used expediently for detailed instruction.

When the Mind is under the influence of auspicious impressions, it is called good; & when it is under the influence of in-auspicious impressions it is regarded as evil.

Returning the responsibility to our own wrong thinking, our Ignorance, the Maharshi indirectly assures the practitioner that one, perfect True Nature, the Self, is not modified, never evil. Only distorted projections of Mind constitute its in-auspicious quality. Specifically, an auspicious condition of Mind is the goal of the Maharshi’s more expedient teaching at this point, so that Inquiry can effectively proceed to discover no Mind, no individual, no World, good or evil. There is no need to question God, blame the good, or puzzle over Theodicy or God’s “mysterious ways.” Better & more direct is it to turn the searchlight inward & first attend to in-auspicious impressions in the Mind, unreal as it is. Rather than Theodicy, it is the culprit Mind that is to be traced & liberated in Self-Realization.

The in-auspicious tendencies are fed & fostered by a worldly turning of the Mind toward futile & falsely believed sources of Happiness in the imagined, objective World. Body-identity that dualistically fractures one’s vision into self & others, some to whom to be attached, others to strive against, is a yet denser & more gross level, of in-auspicious misconception, as the Maharshi describes.

The Mind should not be allowed to wander towards Worldly objects & what concerns other people. However bad (ignorant) other people may be, one should bear no hatred for them. Both desire & hatred should be eschewed.

Craving & Aversion, Desire & Hate, Expectation & Fear in regard to other people & other objects of the World are Ego-created concepts that in turn bolster & support the Ego-ignorance. Even idle curiosity about that which “*is none of your business*” is to be “*eschewed*”, another near-archaic term characteristic of the British Empire at the turn of the 19th century. Indicating a refined Discrimination, such quality vocabulary survived longer out in the 3rd World colonies like India where even older textbooks & dictionaries prevailed. Ramana continues with a few similar expedient pieces of advice, from out of any number of such practical expressions of true understanding. He advises helping others, & more fundamentally, being genuinely & deeply humble, & behaving with humility. Humility is inherent in Ego-loss, as perfectly exemplified by the Maharshi’s own manner & his all-embracing care of all who came to him.

All that one gives to others one gives to one's Self. If this truth is understood, who will not give to others ? When one's Self arises, all arises; when one's Self becomes quiet, all becomes quiet. To the extent we behave with Humility, to that extent there will result *good*.

How long should Inquiry be practiced?



As long as there are impressions of *Objects* in the Mind, so long the Inquiry "Who am I?" is required. As *Thoughts* arise they should be destroyed then & there in the very place of their origin, through Inquiry. If one resorts to contemplation of the Self un-intermittently, until the Self is gained, that alone would do. As long as there are *enemies* within the *fortress*, they will continue to sally forth. If they are destroyed as they emerge, the *fortress* will fall into our hands.

The questioner appears anxious to get the “burdensome” Inquiry over with, to free up more time again for the vain pursuit of worldly Happiness, the creation of suffering & the promise of future suffering. Perhaps he may also be eager to test other spiritual “techniques” now &

then, just to see if he can go “higher” than the Liberation that Ramana’s teaching indicates. Maharshi’s clear responses may be more all-inclusive than some such questioners would be ready to understand. This would be one of the countless reasons for seeking & securing the in-person assistance of a qualified Guru, like the Maharshi, if return to this instruction is needed.

While appearing to be only a technique, Self-Inquiry seamlessly merges into Self-Realization itself. Unending & timeless “*fascination with the Self*” mentioned in the Maharshi’s childhood Enlightenment story below is a good illustration of Self-Inquiry gone aright. As the only Reality & repository of all Wisdom & Happiness, where could one find a better focus for the Mind until there is no Mind? When is it a good time for unreality, ignorance, & suffering? No time, or time to halt Inquiry until Self-Realization. The questioner appears anxious to get the “burdensome” Inquiry over with, to free up more time again for the vain pursuit of worldly Happiness, the creation of suffering & the promise of future suffering. Perhaps he may also be eager to test other spiritual “techniques” now & then, just to see if he can go “higher” than the Liberation that Ramana’s teaching indicates. Maharshi’s clear responses may be more all-inclusive than some such questioners would be ready to understand. This would be one of the countless reasons for seeking & securing the in-person assistance of a qualified Guru, like the Maharshi, if return to this instruction is needed.

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A humorous side point is evident in Ramona’s analogy where wayward Thoughts are compared to colonial occupying soldiers exiting a besieged fort which stand in for the imagination of the Mind. In the USA, children were exposed to heroic cowboys-&-indians tales where “we” are identified with the occupying soldiers within the fort fending off the attacking “Indians” (native Americans).

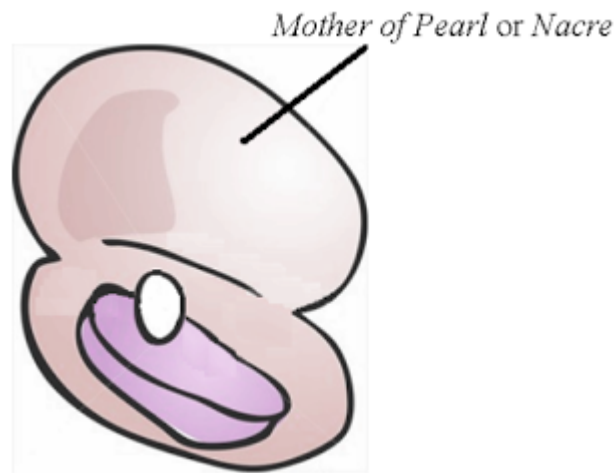
But the true Indians, seeking to overthrow colonial oppression are the heroes in the Maharshi’s Analogy, those “outside” the fort. British citizens similarly grow up with Rudyard Kipling & other such tales of colonial soldiers in forts with the Indians outside being the peoples of India. The Maharshi’s indigenous-population childhood placed his imaginary viewpoint outside the fort of British colonials. This is fortunate for the Analogy because in his comparison, to be free & “outside” the imagining Mind is the goal. Then as stray Thoughts or soldiers escape, they too are to be destroyed by Inquiry.

Ramana Maharshi's Nan Yar ? Who Am I ? [continued]

What is the nature of the Self ?

What exists in Truth is the Self alone. The World (jagat), the individual soul (jiva), & God (Para) are appearances in that World, like silver in Mother-of-Pearl. These 3 appear at the same time, & disappear at the same time.

Each silvery Pearl acquires mass & size from that bio-mineral composite on the Oyster shell surface which itself looks like real Silver.



“Mother-of-Pearl” is an illusion of Nature well known along some coastlines, since the Oyster shell next to the Pearl can look very silvery without having any actual Silver. This Nacre & polished Silver share the quality of high-quality Reflection like quicksilver or liquid mercury behind a mirror’s glass. Large Abalone & Conch shells can also.

In one sense since Nacre is of a substance (*calcium carbonate like shell & marble*) other than Silver, it compares to a false Illusion. At the same time, unlike actual Silver, the Mother-of-Pearl-type surface exhibits that diffractive *multi-color-rainbow* swirl effect we see in *dark-field* from gasoline greasily reflecting, or actually diffracting, on the water surface of a gutter puddle. There we see predominately: red, green, blue, & violet.

Reflection contributes to this Illusion just as Reflection of the Self seems to scatter into 3 modes. There is the entire World (*jagat*), the individual (*jiva*) who sees that World, & God (*Para*), the Divine Being who seems to have created that World & sustains the World & the individual creatures. Seeing may be “believing” but “seeing” is not always Reality. Just as the Oyster’s *Mother-of-Pearl* fools us with false Reflection, just so, false Reflection of the Self is seen by those identifying themselves as confined individuals.

The remaining seemingly objective “**vastness**” is deemed a Universe or World. The animating Source of that objective “**vastness**” is the subtler “**vastness**” which is God.

While the **Rope-Snake & Tree-Stump-Bandit** Analogies corresponded to a 1-for-1 substitution of Self seen as World or Ego respectively. Here the Mother-of-Pearl analogy has true vision that is **fractured** into 3 rainbow Reflections.

The Self is where there is absolutely no "I" thought. That is called "Silence" (mouna). The Self itself is the World, is "I", is God; all is Shiva, – the Self.

Here the Maharshi’s reference to Shiva turns out to accomplish multiple purposes. Non-Dual Siva expands the term God to the Absolute. Siva in any number of traditional symbolic forms, such as Rudra, Siva-Parvati, Nataraj or his own local Mt. Arunachala leads into the next segment as a proper focus for Non-Dual Devotion & Surrender. Teachings of devotion & surrender to God are of great value for all & for some spiritual aspirants most especially. Those inclined by aptitude & temperament, include such practice in their sadhana to a degree as best advised by their Guru.

What is Non-Attachment ?

As Thoughts arise, destroying them utterly without any residue in the very place of their origin is Non-Attachment. Just as the Pearl-Diver ties a stone to his waist, sinks to the bottom of the Sea & there takes the Pearls, so each one of us should be endowed with Non-Attachment, dive within oneself & obtain the Self-Pearl.



Temporally preceding the *Mother-of-Pearl* observation above would of course be the *Pearl-Diver*, an image that the Maharshi uses in 2 ways. The focus of this 1st *Pearl-*

Diver analogy keys in on the deep dive for what Jesus called the “*Pearl of great value*” which is greater & more central than those “*pearls*” of Teaching that were not to be “*cast before swine*.” Here Ramana more precisely identifies the one Non-Dual treasure as the *Self-Pearl*. The worthwhile effort to dive deep in meditation & practice Self-Inquiry is greatly enhanced with the “*lode-stone*” of Non-Attachment, giving the aspirant the spiritual “*gravitas*” in order to dive deep.



In other writings, the Maharshi picks up the same Analog “*diver*” so to speak, on his way back up. If he tarried too long or met up with delay, he might find himself out of air & yet quite far from the surface. Experienced as he is, he avoids panic but resolutely seeks the surface with absolutely maximum intention & effort. He is not about to be distracted in the 2nd Diver Analogy, he is not about to doubt, question, or complain about effort & repeated application required. He will kick & stroke just as many times as he has to, neither counting nor measuring. His one-pointed focus leaves no room for any other goal or motive, he must have air NOW. Further effort is made until there is air NOW, & if not, effort is made again & again, for as long as it takes, & with whatever energy it takes. He MUST have air. Inquiry, said the Maharshi should have the same concentration & determination: I MUST reach Freedom, I must know my Self, with all the urgency, calculated skill, & effort as the *Diver* who is out of air.

Janaka & Ashtavakra:

A wandering Sage Ashtavakra, appearing as a vagrant had been abused by some citizens of the kingdom. The aged traveler was rescued when the king, Janaka extended his hospitality & protection. Later on, Janaka questioned the Sage about how “suddenly” could “sudden Enlightenment” possibly occur ? In response, Ashtavakra declared that Enlightenment can happen in less time than it takes, having put one foot in the stirrup, to swing over the other leg & place the other foot in the 2nd stirrup. A bit dubious, the King continued by asking for Liberating Teaching that could result in such

Enlightenment. Janaka in turn is questioned by Ashtavakra: “What customary offering will you give over that is worthy of this gift of Liberating Instruction?” Such a gift was traditional since renunciation of the Ego would include rather than exclude lesser renunciations, such as the giving over of some valuable treasure by an aspirant capable of such a gift. Enlightenment takes every drop of our Energy, not a bit less, but not a bit more. Any of that Energy misdirected as identification with the unreal Mind, Body, Possessions, & the rest of the World could better to be redirected toward the Supreme if one is to realize oneself to be one with that Supreme Absolute. The traditional offering made sense in the context of complete giving over of all delusion rooted in the Ego, surrendering all to the Absolute. The Guru would have no need for the offering or anything else in the World. Compassionately, he assists the disciple in complete giving over of illusory Ego identity.

As it happened, Janaka offered a succession of increasingly princely gifts. But the Sage Ashtavakra rejected each small fortune as insufficient for Janaka’s offering. Increasing & increasing the value of offered treasure, Janaka eventually felt that he must offer his entire Kingdom & to his shock & amazement, Ashtavakra accepted. But again, accepting that much, the entire Kingdom, the Sage indicates that this is still not enough. Ashtavakra sees that he the Sage has surpassed Janaka’s imagination. So he asks specifically for Janaka’s family, wife, children, & finally; & finally Janaka’s own Body & Mind. Absorbing his shock at this request for literally everything he had, Janaka remained determined & eager for Instruction, Janaka agreed & gave over ownership of all that he could call his own. Ashtavakra smiled & accepts this now complete offering.



The Sage, now ruler of the Kingdom, gives orders saddling of 2 of the former King’s horses, that are now his own. Ashtavakra then says that he needs Janaka to ride along & guide him in a survey of his newly owned kingdom. With no other words spoken, the 2 are about to ride off. Remaining otherwise silent, the Sage begins to mount up, placing his 1st foot in a stirrup to do so. But at that moment, Janaka finally lost his patience & asked: “*When do I get the Teaching ?*” Ashtavakra response was: “You have given over to me your Mind, so you have no right to ask questions.” Taking in, finally, the completeness of his Surrender, Janaka is suddenly Liberated. He notices that this has occurred in the blink of an eye, before the Sage’s 2nd swinging foot could make it into other stirrup. Amazed that the Sage’s previous prediction for *Sudden Enlightenment* came true, but primarily grateful, in his sudden joy, Janaka thanks Ashtavakra for the most precious gift of guidance beyond all other values. Ashtavakra promptly gave back family & Kingdom, Body & Mind into Janaka’s hands for “safe-keeping” Stewardship. Nominally holding all in trust for his Guru, Janaka remained thus unchanged in his relative circumstances. Absolutely, Janaka was unchanged in Renunciation, internally now, regardless of the external situation. He remained free & blissful without any Attachment or Mis-identification.

The obstacles which hinder Realization of the Self are habits of Mind [vasanas]. Overcome the mental habits [vasanas] by realizing the Self. It is the Ego which raises such difficulties, creating obstacles & then suffering from the perplexity of apparent paradoxes. Find out who makes the Inquiries & the Self will be found.

selection from Sri Ramana Maharsh

What If ?

What if, for the sake of discussion, for the sake of argument, we start from some extreme position, & follow it to some resulting "down-stream" conclusions, just to see where it gets us ? I can't promise that we stick to any given criteria of strict Logic or Proof, but perhaps some "ring" of truth remains after the speculative exercise. The other promise might have to be relinquished, for instance, if the validity of that same Logic or Proof only "existed" at a far lesser "down-stream" level in the chain of speculation. To anchor these abstract ground-rules a bit, let's begin with our Protagonist deeply asleep. A very Wise One that he knows shakes his shoulder, awakens him rapidly, asks quickly:

Do you exist ?

The former sleeper responds right away or later relates the immediate response in his Mind:

Yes, certainly I exist ! I just know that's true, spontaneously & undoubtedly.

The Wise questioner counters with an observation & a 2nd confirming question:

Oh I see, you "know" you exist like that. So can I agree that you "exist" & that you also "know" – at least that much.

Nodding his head in assent, the freshly awakened asks once for clarification & then listens for a while.

Granted what you say, what is the significance ?

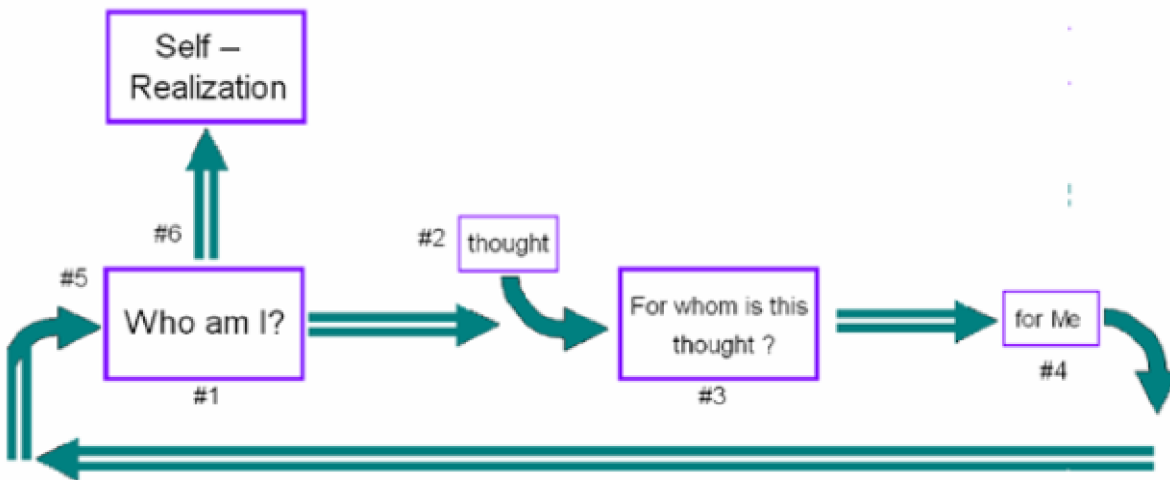
Asking the awakened to suspend judgment for bit, much as expressed at our beginning, the Wise One ventures on with is own "What if ?" scenario, with minimal detailed explanation or proof, getting no further argument or interrupting question from the listener. He speculates as follows, or with words to that effect.

That "inner place" in which you felt that certainty of your Existence, & also that certainty of your knowing so, your Consciousness, is actually the same "place". Moreover that "place" is not a *place*, having size or shape, has no location in Space, or in Time for that matter. The very same "place" where you are certain of your Consciousness *is* actually your Consciousness itself. As also the very same "place" where you are certain of your Existence, it truly *is* your Existence, it is what you are, your Self.

And not only your Self, but the same is my Self, & the Self of everyone & all that exist, have ever existed, or will ever exist. That singular Existence or Being is the literal Truth proclaimed by Parmenides & Shankara, by Huang Po, Meister Eckhart, Ib'n al Arabi, Brahmagya Ma, & Ananda Ma. The point being that no culture, gender, creed, or period of history has unique claim to this recognition, this Knowledge known as the *Perennial Philosophy*.

This loop can be repeated to whatever extent necessary.

In this model, the final round combines the "1 single Inquiry" to result in the following:



With repeated practice in this manner, Mind will develop the skill to stay in its source. When the Mind that is subtle goes out through the Brain & the Sense-Organs, the gross Names & Forms appear; when it stays inwardly directed, the Names & Forms disappear. Not letting the Mind go out, but retaining "inwardness", the "I" which is the source of all *Thoughts*, will vanish, & the Self which ever exists will shine.

Further observations include the fact that very same not-a-place "place" or Brahman or the Self is also experienced routinely as the Source of Happiness, Love, Bliss, Joy, Peace, Satisfaction, Freedom & the like. These are all one with Consciousness & Being, though Happiness in full is more often the complete "reference value" we all intuit, perfect Happiness, the goal, whether we currently believe it to be attained or not. That Source of Happiness is the same "place" where true Happiness (not mere pleasure or triumph) is actually felt, routinely. Even the sense of its lack could be said to be felt there along with all negative emotions that *seem* so [negative] by coloration with conceptual self-delusion. Nodding his head again in awe more than yet assent, the freshly awakened asks once again in the same words:

Granted what you say, what is the significance ?

Much can has been said & written about all the ramification & also restoring true Self-Identity through the meditation of inward Self-Inquiry. Any sincere seeker can find all that, especially now with the Internet to get started with. Given some sifting through apparently conflicting alternatives (& *some are conflicting*) & perhaps a few false turns, the one who truly desires Freedom (*Liberation from ignorance*) will have it.

This much can be said in closing for now. That begins above as a "What if ?" certainly is found to be factual, though this cannot be proven or even fruitfully argued from "this side" of the issue. Experimentally proceeding in a neutral, judgment-suspended "What if ?" approach, the following could be said to be the *significance* you ask about.

You & I & all are that same Self, though we may seem to be "caught" in a Waking Dream world of Time & Space (*at night, other dream words supervene, while in deep sleep, none at all*). While seeming

so "caught", we best pursue Self-Inquiry, with *authentic* texts that support that & qualified live guidance when possible. Other wise we progressively shine in our World (*even if obscurely*) fulfill responsibilities, relationships, work, etc. in Peace. Any help offered to what can appear as a stricken World & inevitable death in that World, comes from the inner basis, & less-so, the practical basis just described. This quest of Enlightenment, Liberation, is the most satisfying & *significant* venture possible.

By constantly fixing his attention on his source, the heart, the Ego of the Wise gets dissolved like a salt doll which has fallen into the Ocean.

selection from Sri Ramana Maharshi

How can an absolute Non-dualist appreciate Science ?

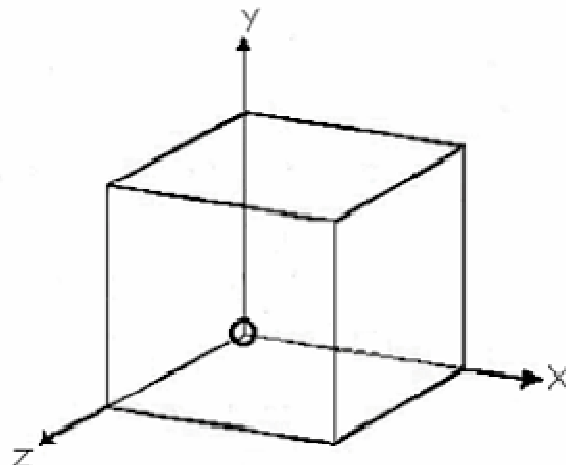
In simplest terms (the tone of this post throughout) Absolute Non-duality denies that there is a *RWOT* Real World Out There. Yet even the Illusion, a projection of Mind, is a an ephemeral reflection on the one Consciousness. In the seeming Waking State (while not in Dream or Deep Sleep) Science can be said to be a "high" view, an insightful perspective on the Illusion (the Universe) from within that Illusion. If there is no World for Science to actually speak to, Science does in relative (non-absolute) terms speak to the Mind itself. Science models much of the Mind in a fairly clear manner. Depths of Mathematical Physics are awesome (but beyond our scope here), diving into Fractals can be beautiful, & so on, all through Neurology, crystal structure, what have you. But here, with no need for illustration, because the reader can so easily visualize her own, we conclude with a truly elementary example that is yet a platform for much insight. The following could even play some small part in self-examination that paves the way toward Liberation. We glance briefly at what makes middle school math interesting.

Rene Descartes on holiday in the mountains of Bohemia was lazy late in bed on a morning when his daydreaming bore fruit. Tracing a fly walking across a structured Inn ceiling, he found himself track the fly's meandering with what he later called the 2-D Coordinate system patterned on the ceiling. Rene himself had been groping for such a device in recent study of quadratic curves in Conic Sections, math he'd credit Greeks of an earlier millennium. Ancient fishermen had tide knots in anchor ropes & later in nets. Egyptian architects borrowed the net & rope-ruler schemes for pyramid construction. Greeks had further pioneered the geodesy of Latitude & Longitude. Arab philosophers & artists preserved these Greek & Egyptian "technologies" during Europe's Dark Ages & these ideas entered Andalusian Spain during their occupation. The same prompted perspective drawing & architecture so fundamental to the Renaissance, but only Descartes organized 2-D "graphs" soon after that Bohemian holiday morning. What does urban legend say about the Universe projected by Mind & Mind itself?

The middle schooler might easily overlook the organized 2-D Space on her graph but in many way this model evolved into the computer screen, & along the way a common sense of the 2-D "screen of the visual Mind." The similar 3-D "theater of the Mind" is a close relative to our sense, & Newton's sense of Space itself. The older knotted rope might similarly be found tracing back from the sequence of Thought & the flow of Time, sound, & so on.

Container Coordinate Space	Coordinates	Origin	Macro-Origin/Mini- Coordinate Space	In – Out boundary
Time	1-D Moments	Now	Lifetime	birth-death
Space	3-D Locations	Here	Vicinity	this-that
World	3-D Objects 4-D Events	Brain Perception	Body Life-cycle	skin waking state
Mind	thoughts 1-D for the sequence of thought ~ 2-D for the visual screen of the Mind 3-D for the theater of the Mind ~ 4-D for lifetime identity Personality, born, growing, dying in Waking State Time ~	Ego	Personality	individual
<p>each Origin is the (0), (0,0), (0,0,0), (0,0,0,0) crossing point of Coordinate Axes horizontal Coordinate Axis is the Time-line, x – coordinate, etc. vertical, etc. Coordinate Axis is often named by the coordinate points.</p> <p>Macro-Origins / Mini-Coordinate Space are regions around the Origin that can be their "own little world" or gross-origin for the larger scale</p>				

Overlooking the widespread concept of the Coordinate Space in all its forms might have been harmless for the middle schooler but the underpins the Structural Realists adamant committed to a "real" Space or Space-Time. What could trip up the middle schooler eventually, however, would be to overlook the essential reference role of the Graph's Origin, point (0, 0) in 2-D. In the 3-D World of Space, the same is called Here. Along the 1-D Space of Time, the Origin is called Now. In the Space of Mind, the constellation of Thoughts are similarly all measure or referenced to the Origin call Me, or the Ego—"I". This is not the grand Brahman-Self "I"-less "I", the True Self. That Origin of Mind is the Ego, the imaginary obstacle to Enlightenment, gives every thought the meaning & seeming "reality" each has.



region in 3-D Space shifted to put Origin in its Center – could be a Mini-Container-Space in itself, & Macro-Origin for a Vicinity

To run around with those Thoughts & run around in the World they create is the opposite of Enlightenment. Appearing to function in a World is fine, but Freedom requires recognition of that Ego-Origin, its falseness, its seem "place" or arising in Consciousness & final identification with that Nondual Consciousness.

You are bodiless & Space-less in Deep Sleep, yet in the waking state & in Dream appear to be the opposite. Whatever the Dream, the only thing that has value & is worth doing with regard to Dream is to wake up. When you wake up, do you say that the experiences of the Dream were real, although within the Dream everyone there would have tried to convince you of it? No. Similarly, when you wake up to the Self these experiences of the World will be unreal, like in a Dream, although others in that state will try to convince you that they are real.

Non-dualist appreciating Science (short epilogue):

Simple points appended to mention of Cartesian Coordinate Space as a model for:

1) Mind – where thoughts are the points & the Ego-"I" Me is there reference Origin (0, 0) etc.

Mind Space seems:

1-D for the sequence of thought

2-D for the visual screen of the Mind

3-D for the theater of the Mind

4-D for lifetime identity Personality, born, growing, dying in Waking State Time

2) Time – the 1-D Space of Time itself overlaps somewhat with the Mind's 1-D for the sequence of thought, with Moments for the points on the Timeline & Now for the Origin (0).

3) Space – physical, is 3-D with Here as the Origin, or as 4-D Space-Time with Here & Now at (0,0,0,0).

4) World – fills Space with objects, etc. as points with an *extended* as the Body. While Hearing naturally parallels Time in Sound & Music, all being mostly 1-D, Vision naturally scans 3-D Space. These sense perceptions along with Tactile, etc. senses *concretize* a World. While the Body is an *extended* or Macro-Origin reference Origin for the coordinate space of the World, that same Body can be a Mini-Space in

itself, with it own smaller Macro-Origin as perhaps the Brain. The Body-skin marks the *inside–outside* boundary in the World.

Container Coordinate Space	Characteristic Sense mode	Dimension	Classical phase
Time	Hearing	1-D	air – gas
Space	Vision	3-D	ether – space
World	Tactile	3-D	earth – solid
Mind	Gustatory Olfactory	0-D	water – liquid

Similar Macro-Origins / Mini-Coordinate Space concepts could be inserted around each of the other Origins mentioned above, thus also defining *inside–outside* boundaries. For Time, this could be My Lifetime. For Space it might be my Vicinity, a changing reference by which locations or positions in Space are is variously appraised. Around the core Ego Origin of Mind, some extended Personality could be imagined to separate thoughts in some *inside–outside* way:

Container	Coordinate	Space	models	
Spaces	Mind	Time	Space	World
Origins	Ego	Now	Here	Brain
Coord Points	Thoughts	Moments	Locations	Objects
mini-Container /macro-Origins	Personality	Lifetime	Vicinity	Body
0-D	Smell Taste			
1-D	Sequence	Hearing		
2-D	Screen		Vision	
3-D	Theater			Tactile
Internal Organ Antahkarana	tamasic Ahamkara	Chitta mindstuff Emotion	Buddhi Intellect	rajasic Manas
Ether	Solid	Liquid	Air	Light Fire Energy

The point of these simplistic models is to suggest that Mind, Time, Space, & the World are not *objective* "givens" of fixed qualities. Different people experience these differently, & each of us does also at different times. However modeled, or not, these are mental projections, not fixed realities. The Coordinate Space models suggest that the same old "space with a center" Idea is repeated over & over again for Mind, Time, Space, & the World. More importantly, these represent the *net* of Illusion that distracts us from recognition of the core Identity, the Nondual Brahman, the Self of absolute Existence, pure nondual Consciousness, & complete Happiness, Love, Bliss, Peace, & Liberation.

Self-Inquiry traces back along short or long routes from any of the above, especially from Thoughts, questing "Whose thought?" "Mine." "Who am I ?" "Whence am I ?" which is to say finding the "place" in Consciousness where the Ego-"I" seems to arise. Find it to never arise there, remain as that Consciousness, the Non-Dual Self.

Liberation is ever present & bondage ever absent. That which is, is only Grace; there is nothing else; but as long as the **Dream** prevails, the **Master** must be sought & served to evoke the Grace

Hogwash:

Andre Linde & others who postulated the nucleation of "Bubble" universes (like our own) into a Multi-verse, based on *Inflationary* Theory, estimated some 10^{500} such universes to make plausible our extremely *Fine Tuned Universe* by Random Chance.

Atheism apologist Victor Stenger, in "The Fallacy of Fine-Tuning" & other books claims that such was *as if an unintended* "mandate" from the results of research & not a concocted refutation of the more spiritual Anthropic Principle. *Hogwash* !

While many points of his entire thesis could be logically knocked down, just as one small example, consider his complaint about the use, by Anthropic Principles, of "less fundamental" constants such as Planck's constant: $h = 6.626\ 069\ 57\ (29) \times 10^{-34}$ J s, the vacuum Speed of Light: $c = 299\,792\,458$ m/s, & the Gravitational constant: $G = 6.673\ 84(80) \times 10^{-11}$ N m²/kg².

For the sake of elegance & simplicity for "insiders", Physicists are wont to define "natural" dimensionless units by setting $4\pi G = 1 = c = h$, which is to say put other constants "in terms of" G, c, h . This serves "insiders" while obscuring details for those more amateur. In any case, such is just a device of convenience & does not "sanctify" that dimensionless format. Some focus on G, c, h in Metric Units for Anthropic Principle arguments because they are more concrete for the unprofessional reader than say, the Fine Structure Constant. Stenger, however, disqualifies them as "arbitrary" because, unlike dimensionless units, their numerical value depend on the particular units chosen. Well of course ! But given those particular units chosen, they still indicate ratios & other relationships between physical realities in the Universe. Definitions like $4\pi G = 1 = c = h$ are also arbitrary, other choices could have been made. To knock down the Metric Units is foolish or disingenuous, take your pick Victor. Inventing 10^{500} unreachable universes, bolstered by tenuous arguments about CMB anisotropy, just as *special pleading* in your Atheist argument against Theists, my God Victor !

To so justify Anthropic Chance begins to compare to all the particles in the Universe, requiring 1 with 80 zeroes, 10^{80} as compared to Universe size to Electron size ratio – with 40 zeroes, 10^{40} . Add 6 zeroes to 86 & we have the particles in a million Universes 10^{86} . We can't imagine 100 zeroes, a Googol, 10^{100} . How about 200 zeroes, 10^{200} ? What about 500 zeroes, 10^{500} not of particles now, but of same-size Universes ? That's the number in the Multi-verse, with just 1, ours, working out.

We side with neither Atheist nor the Creator God of the Theist, but award way more points to the Theist. One Absolute Divine Consciousness has no Universe(s), though one or more may appear in the Waking State, but 10^{500} ???

Flexing BICEP

In the prior *Hogwash* Blog we accused Victor Stenger of arguing for the *Scientific Realist* inventing 10^{500} unreachable *universes*, bolstered by Stenger, Max Tegmark, & others with tenuous arguments about CMB Anisotropy. Having there criticized this as "*special pleading* in Atheist argument against Theists", we pause to look at that "tenuous" argument criticism, specifically on the part of Stenger.

Victor, recently deceased as it happens [*& thus with a new perspective on his atheistic Scientific Realism*], put forth 2-sided "evidence" supporting the *Multi-verse* based on Cosmic Microwave Background [CMB] Anisotropy [*not isotropic which means "equivalent in each direction" though not necessarily uniform or homogeneous, so that raisin pudding, well stirred can be isotropic even if not homogeneous like custard*]. Stenger's wildly speculative explanation was that the small CMB anisotropy reflected a "bumping together of 2 Bubble Universes" within a *Multi-verse*.

At best this speaks not at all to the 10^{500} number of unreachable *universes*, but only one. Yet such is still an unreachable *universe* so the wild "bump" speculation cannot be researched. Science used to be solely the opponent of wild speculation & still is selectively, including when spiritual insights are involved. But under the current tyranny of *Scientific Realism*, self-serving untestable wild speculation is embraced so long as "robust mathematics" can be devised to support that speculation. But "anything" can cause slight Anisotropy, so as is often the case, the conclusion is greatly "under-determined". Even Stenger brushed past that conjecture quickly. After doting on it just long enough to lend a sense of "multiple arguments" when he really had only one technical "leg" to stand, but still a wobbly support in itself. Even speaking of a "leg" might be the wrong extremity when we notice that Stenger primarily flexes his BICEP in this thesis.

BICEP is an acronym for a 1, 2, 3 stage of development high-orbit telescope-sensing lab [*not visual*] project, chilled close to Absolute Zero for sensitivity. *Scientific Realist* interpretations of CMB Anisotropy served a premature pronouncement of a first Gravity Wave detection in some BICEP2 data. Corresponding to Photons, which theoretically are *virtual* Electro-Magnetic Force carriers & *real* Perceptions as Light-waves, so too Gravitons are *virtual* Gravity Force carriers, theoretically. No ultra-weak *real* Perceptions, Gravity-waves had yet been detected. Besides being weak, these would be faster-than-light in a Universe undergoing Inflation.

The data-fit is controversial so that later studies indicated that certain interstellar dust, rather than hitherto never-seen Gravity Waves would better fit the data. Subsequent studies, however, with "97.2% confidence ruled out dust & other contaminants as the source of B-modes" in the BICEP2 data. They did not derive from Gravity Waves either, but from "Gravitational Lensing" of the CMB by "intervening structures."

Even if *spot-on*, the claimed Gravity Wave detection would only partially support Inflationary Theory, which only very slightly supports a *Multi-verse*. Even at that, the 10^{500} unreachable *universes* are not thus indicated, so that Random Chance Anthropic Principles are not in the least made more plausible.

Quantum Mechanics & Non-Duality

Seeing that Quantum Mechanics reveals the "World" to be Consciousness can be a lead in to Non-Duality. Though few began their realization of Non-Duality that way, & though few who study Quantum Mechanics make that leap, it is a way it can work for some. Similar reasoning ability can be harnessed for both, though not even all "Conquerors" [a *Buddhist* term] emphasize that style of reasoning ability. What counts is Self-Realization as Existence-Consciousness-Happiness, also Love & Bliss which is Brahman, Buddha-Mind, Consciousness. Self-Inquiry may be the most direct extinction of false Ego in an unreal Waking State world.

[Master Nome's Self Knowledge]

One's self – Being-Consciousness-Bliss (Existence-Consciousness-Happiness) remains unchanged, even in Deep Dreamless Sleep, behind all thought, & even in death of the illusory Body. Projection [imaginary] in an objective "direction" results in Attachment to the World & the Senses. Specifically, Projection toward [but never truly reaching an unreal principle] Form results in Mis-identification with the Body. Projection toward [unreal] thought results in Mis-identification with the Mind. Such Projections are a product of self-delusion [the Tamasic dull Avarana veiling aspect of Maya, Ignorance] & the only Ego-supporting obstacles [Rajasic restless Vikshepa projecting aspect of Maya, Ignorance] to Immortal Bliss, our true Identity, or the Reality.

Notes on Immortality

The up & downs of Life & the unpredictable inevitability of Death drive us either to Denial, like the proverbial *Ostrich with its head in the sand*, or by Guru's Grace, to seek the Immortality of the Self. We can channel that same desire be free of Death into *strong thought* for Liberation, for Self-Realization. From the first, we recognize that everything in the World is perishable, so Liberation cannot be physical. The Bliss of Immortality is realizable by Self-Knowledge.

Comprehending the Non-Dual Teaching, as taught by Gurus in Scripture & live, face to face, we self-liberate from connection to the Body & all else in the World. Combining the desire for Happiness & the desire to continue to exist, we forge a singular focus upon Self-Realization & enables the practice of Self-Inquiry with undistracted meditation.

The clue to the Real in you, the Real that is you, is that it never changes for a moment, throughout Life, after Death, awake or in Deep Dreamless Sleep – it's simply your Conscious Existence. Furthermore, the experience of Happiness reveals your innate desire for Eternity. Happiness that comes to an end is incomplete, & everyday Happiness always does come to an end. Just as lasting Happiness alone will do, so too is the desire for Immortality as strong as the desire for Happiness. The 2 are one & the same. No one wishes to be unhappy, & no one wishes to cease to exist. Some may want *objective* appearances, such as the Senses, the Body, & Thoughts to change when unpleasant, or even cease to exist if dreadful & hopeless. But offered a "fix", all would choose to live happily ever after. That "fix" comes through Self-Inquiry as Liberation, Self-Realization through Self-Knowledge.

Atmananda's Insights 1 [based on the "Discourses"]:

The unchanging & happy Formlessness of Deep Dreamless Sleep has been offered by Sri Ramana Maharshi, Sri Atmananda, & other great Sages as a clue to the nature of the solitary Absolute Self, the

only Reality. The truly Formless is all-embracing, without any boundary separating it from any other entity – thus Non-Dual. This is especially clarified with denial of anything *objective* & the affirmation of the Formless Reality, the Self as purely *non-objective*, which is to say more "*subjective*" than *subjective*, or perhaps *trans-subjective*. The ordinary *subjective* stands in opposition to what is *objective*, but if there is no *objective* existing, the some other term, like perhaps *trans-subjective* or *Absolute Subjective* may apply. This sole Existence is Consciousness-Bliss & thus an intensely "alive" & dynamic Peace. For the most part, spiritual practice occurs in the Waking State, though some recommendations for Lucid Dreaming, etc. can be found in the literature. Sri Atmananda even taught conscious Deep Dreamless Sleep. Sri Ramana Maharshi taught Self-Inquiry for the moment of transition from Dream or Deep Dreamless Sleep into Waking.

Atmananda's Insights 2 [based on the "Discourses"]:

Like the unchanging Formlessness of Deep Dreamless Sleep, any conscious, intentional interruption of *objective* Perception, Thought, or Feeling [*i.e. any of the mental activities, conventionally considered Subjective, but deemed Objective to Non-Dual Consciousness*], a gap often mis-interpreted as "Nothingness", is actually one's True Nature – unconditioned Reality – Happiness. This what you really are. There is only one Self & by the Word of the Guru: *Thou art That, Consciousness is Brahman this One Self is Brahman*, so know "*I am Brahman*".

Container Coordinate Space Characteristic Sense mode

Gustatory Olfactory - O-D water — liquid

Time Hearing 1-D air — gas

Space Vision 2-D ether — space

World Tactile 3-D earth — solid

Cartesian Coordinate Space models for Space, Time, & Mind:

Space, Time, Mind, & other big-category concepts comprise the foundation for one's World-view & much of all thought. Hiding in plain sight is the fact that one single, small Idea is the repeated *blueprint* for each & every one of these big-category concepts. For the most part, 1 (*Time, Thought-flow, etc.*) or 3 dimensions (*Time, Thought-flow, etc.*) model the "Container" concepts, with the exception being the Visual "TV/Cinema-Screen of the imaging Mind". The latter is most easily modeled as the familiar 2-D Cartesian Container Coordinate Space learned in school for "graphs".

The "empty graph paper" is the Cartesian Container Coordinate Space, the core constituent sub-concept of all these Ideas. [*Descartes' Graph reflected that sense of a "Space" with the grid from fishnets & later Greek geodesy (latitude-longitude).*] The Graph's particular 2-D Space is also the TV or Cinema Screen, the Visual Screen of Image in the Mind (*or on computer*) [*with 3-D suggested by perspective as in a drawing*]. This one same empty expanse is the Container Space for all the big-category concepts & is repeated for each one. Empty Space is like empty Time or empty Mind, all just thought, & essentially the same thought. We're just not used to recognizing that similarity because we project Space & Time to be more than the *thought* of them. We project them to be *objective* realities "on the outside".

Each Container contains Coordinate Points or minute entities like Moments, Locations, Thoughts or pieces of an Image, a Sound, or other Sense Percept. But every such entity is undefined without reference to a Central Origin, which on a Graph is the (0, 0) crossing point of 2 Axes [*3 in 3-D, 1 in 1-D*]. The 1-D single Axis has a Central Origin, (0), 3-D has (0, 0, 0). The single Axis of Time serves also for Sound Sequence or Thought Flow.

Space may use for its Horizontal Axis [*for X abscissa*] West-to-East. Its Vertical Axis [*for Y ordinate*] may be East-to-North, while its *out-of-the-page* [*Z*] Axis could be Down-to-Up.

Thoughts or pieces of an Image, a Sound, any Sensation or Thought-form are [*somehow*] arranged entities characteristic of a given Cartesian Container Coordinate Space, all defined with reference to their respective Origins. So 2-D locations on the TV/Cinema/Visual-Screen of the Mind are referenced to the Origin of Central Focus or mental "Here". More proper 3-D locations in "Physical" [*perceived that way*] Space are referenced to the Origin of Physical Here. Thoughts are referenced in Mind to the Ego-I or Me Origin. The 1-D Linear Thought-flow & Sound-sequence are referenced, just as is Time itself to the Origin of the Now Moment. The 3-D Tactile & Visually Scanned World of Objects in Physical Space could be said to have one's Body as the "Origin" which in this case is not an infinitesimal 0-D Coordinate Point like the other Origins.

To flesh out that additional detail [*among a number of imagined others*] of these Container Coordinate Spaces, we can see the Body as a small Micro-Container-Space in itself. The boundaries of a Micro-Container-Space constitute the line dividing Inner from Outer, in that latter case between the physically inner Me & the Outer World. A Micro-Container-Space in 3-D Physical Space might be one's Vicinity, in 1-D Time it might be one's Lifetime. A Micro-Container-Space around a 2-D map of Mind's thought or a 3-D or 4-D Space-Time of such thoughts could be the Personality enclosing Ideas close around the Ego-Origin.

Back in the 3-D or 4-D World of Objects, where the Body, a Micro-Container-Space in itself, serves as the best practical Macro-Origin for Objects outside that Body. Similarly, the Lifetime Micro-Container-Space could be a Macro-Origin for a longer scale of Time, just as the Vicinity Micro-Container-Space could be a Macro-Origin for a larger scales of Distance. The infinitesimal Now & Here Origins still serve as Origins within the Time & Vicinity Micro-Container-Spaces. If pressed for a "more infinitesimal" Origin within the Body Micro-Container-Space which alone best serves as a Macro-Origin for the World of objects, then such a more inner Origin might be the Brain within the Body, or the Cortex, neither completely infinitesimal, but still rather discrete. Each Macro-Origin/ Micro-Space is the same kind of "local neighborhood" in each case. Body – Planet – Star system – Galaxy – Groups etc. are successively larger Macro-Origin/ Micro-Spaces or "local neighborhoods".

Mathematical categories & curiosities aside, the point of these simplistic models is to suggest that Mind, Time, Space, & the World are not *objective* "givens" with fixed qualities. Different people experience these differently, & each of us also does so differently at different times. However modeled, or not, these big-category concepts are mental projections, not fixed realities. The Coordinate Space models suggest that the same old "space with a center" Idea is repeated over & over again for Mind, Time, Space, & the World. More importantly, these represent the *net* of Illusion that distracts us from recognition of our core Identity, the Non-Dual Brahman, the Self of Absolute Existence, pure Non-Dual Consciousness, & complete Happiness, Love, Bliss, Peace, & Liberation

Mind of course includes all of those . But specifically focusing on Mind itself as one of the Container-Spaces, ever with Thoughts as the Coordinate Points & the Ego– I or Me as there reference Origin, models for Mind appear in 5 different dimensional aspects:

0-D for the core [*false*] Ego Identity, Me

1-D for the sequence of Thought

2-D for the visual screen of the Mind

3-D for the theater of the Mind

4-D lifetime identity Personality, born, grow, die in Waking State

The 1-D Space of Time overlaps somewhat with the Mind's 1-D for the sequence of Thought, with Moments for the points on the Timeline with Now another Origin along with Ego. Sound & other Sequences compare as well, with Auditory Sense most aligned with this 1-D as in the chart up above. Almost by default Olfactory & Gustatory Senses matched up with 0-D, in some vague way. Olfactory especially aligns a bit with Ego, or at least the Limbic System in terms of fear & other Emotions.

Vision as been lined up internally with the 2-D Screen of the Mind & also 3-D *via Perspective* & internally in the *Theater-Stage* of the Mind. But 3-D properly belongs to Tactile [*somato-sensory Somesthetic, Proprioception, Nociception, Haptic-touch including lateral motion, pressure, enclosure. contour following*] & Vestibular-balance. Yet even Tactile Senses, like Vision creates 3-D one dimension at a time. Using 1-D Time-sense we instinctively measure a visual scan or a feeling by how long it takes in context, all things considered. This gives us the 1-D of *Length* as a Perceptual Concept. In some *orthogonal* sense [*generalized "perpendicular"*], another Dimension is simultaneously "calculated" as *Width* & "multiplied *so to speak* " by *Length* to yield 2-D "*Area*" or general "expanse". Again in another *orthogonal* sense a 3rd Dimension is likewise "calculated" as *Depth* & "multiplied" again to fill 2-D "expanse" out into tangible "*volume*" or Mass. In this way Tactile & Visual Sense , create a 3-D World or ant given Object, one Dimension at a time, quick enough to seem simultaneous.

So the chart op above loosely links the Senses with big-category concepts/mental-projections. From there the ancient "elements" or phases are, by serendipity, loosely matched to both Senses & characteristic Dimensions, to some degree. Even Fractal Dimensions can be worked into the Concept scheme. For one example, a 2-D sketch could contain edges & outlines. Some 2 ½ Dimension could indicate the shading & texture suggestive of 3-D. Likewise, 4-D Space-Time has with Here & Now at (0,0,0,0) Origin.

So again, the World fills Space with Objects, etc. as points with an *extended* Macro-Origin reference as the Body. While Hearing naturally parallels Time in Sound & Music, all being mostly 1-D, Vision naturally scans 2-D Screens suggestive of 3-D Space. These Sense Perceptions along with Tactile, etc. Senses *concretize* a World. While the Body is an *extended* or Macro-Origin reference Origin for the coordinate space of the World, that same Body can be a Micro-Space in itself, with it own smaller Macro-Origin as perhaps the Brain. The Body-skin marks the *inside–outside* boundary in the World.

All the Space–Origin concepts are similar. Self-Inquiry traces back along short or long routes from any of the above, especially from Thoughts, questing "Whose thought?" "Mine." "Who am I ?" "Whence am

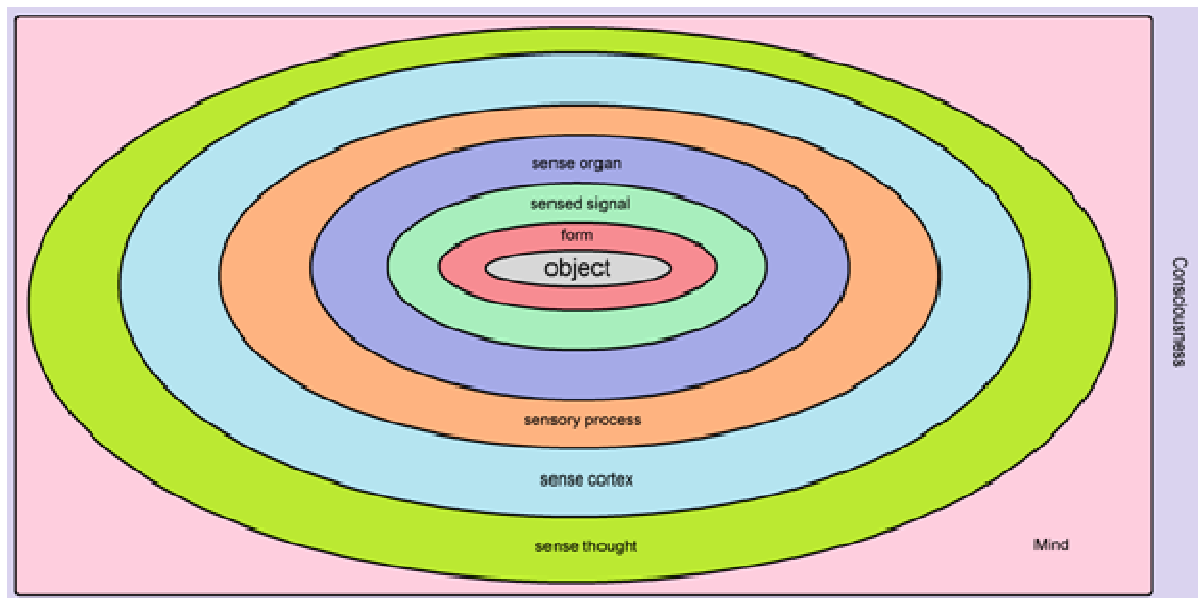
I ?" which is to say finding the "place" in Consciousness where the Ego-"I" seems to arise. Find it to never arise there. Remain as that Consciousness, the Non-Dual Self.

"The Absolute can only be known by the Absolute within you." Master Nome

Perception in terms of Buddhist Skandhas – an interpretation:

Perception analyzed with Qualified Non-Duality QND could be framed in terms of one interpretation of the Buddhist Skandhas which are traditionally discussed variously in other ways than what follows. The same holds for Dependent Origination which here is simplistically taken to mean: *if A requires B for its existence, & B requires A, then by "dependent origination" neither independently or truly exists.*

Letting Vision stand in for all the other Senses, with the understanding that the following can be applied to all of them, consider an Object of Visual Perception. That sense mechanism can never contact or verify the Object directly, being initially mediated by the Visual Form of the Object. Furthermore, what would be such a Form without an Object to which it applies, & what could be a Visual Object without the Form. Object & Form here are mutually-defining in the manner of Dependent Origination & thus neither is real in itself.



The Form in turn is detailed by the Perception signals, here light waves, Within Signal we include the entire chain of Neurophysiology to the mysterious point where constitutes primitive Thought & call it all the Perception. Perception & Form also exhibit Dependent Origination with neither independently real.

Interior to perceptual Neurophysiology, at early mental lever, Conceptual category is superimposed as in "this is a chair" – a radical editorial interpretation specific to the

Perceiver. Like a biological *Genus* this *generalization* identifies the Perception as that of an Object *generically* identified as “chair” for instance. Concept & Perception exhibit Dependent Origination with neither independently real.

Like a biological *species* perceptual Discrimination mentally *specifies* “a red easy chair” for instance. This *specification* pinpoints somewhat within the Conceptual category, another *subjective* editorial interpretation. Discrimination & Concept exhibit Dependent Origination with neither independently real.

Finally Sense Thought Cognition registers, associates, & process the specified generalization but Cognition & Discrimination exhibit Dependent Origination with neither independently real. These 5 “skandhas”: Form, Perception, Concept, Discrimination, & Cognition have mediated Visual Perception of the Visual Object with Dependent Origination at the front end as well, between Form & Object. So too at the inner Subject, Dependent Origination applies to the Subject & the Cognition. Thus 5 “skandhas” or steps in Visual Perception serially link Object & Subject by Dependent Origination with neither independently real. Consciousness illumines all that as an ephemeral reflection without establishing reality to any of it (UQND), or from another view (QND), without separation from any of it. In accord with UQND, Un-Qualified Non-Duality, pure, nondual Consciousness alone exists.

5 “skandhas” [aggregates, heaps] & Dependent Origination

OBJECT – with, at the front end between Form & Object & at each further step – Dependent Origination [*you can’t have one without the other*]

(1) **Form** – attributes taken to BE the Object [“chair”]

(2) **Perception** – mediated Visual Perception [chair form] of the Visual Object with initial Multiplicity of Objects imposed

(3) **Concept** – imposes a distinguishing *Genus* [generalization] Category [this is a “chair”] & thus further initiates Multiplicity of Objects

(4) **Discrimination** – further imposes differentiation & Multiplicity of Objects [this is a **RED** chair]

(5) Sense Thought **Cognition** – finally mediates Visual Perception of the Visual Object with Dependent Origination at the inner end, with the Subject

SUBJECT – with Dependent Origination at each step adding up to Dependent Origination across the whole between Object & Subject

Virtual Reality VR:

A couple of very smart characters, among many, suggest we consider the lesson of VR Virtual Reality. Cognitive Science Philosopher David Chalmers chimed in early on the past bandwagon of pointing to *The Matrix* movie as a profound parable, one far more popular than the earlier version that the cinema had emulated, Descartes *malin genie* the evil genie (or genius) entrapping the Brain in a Vat. Harder to label is the other *genie*, I mean genius, Nick Bostrom, nominally a philosopher, who offers Bayesian "proof" for the following proposition.

If we do not destroy our technological civilization by prompting further Climate disaster, or by war or political collapse, over-population, & so on; & if no *Armageddon*-like meteoric disaster, etc. does the deed, if none of these occur then Ray Kurzweil's elitist techno-utopia will surely come to pass. However many starve & rot with disease & violence, if some insular elite defend islands of exponentially advancing Computer technology, while escaping their own Nano-technology, Bio-technology, etc. then they will eventually program innumerable *The Matrix* level VR's Virtual Realities. Among those will likely be some "period pieces" as depicted in the movie, capturing a past version of Earth's civilization, such as the one we now find ourselves in. The most advanced VR's could pass for our own world & no one could tell the difference. So much for the *like-like* comparison between our world & all these many *particular* VR's among a far greater number of other kinds of VR. Bostrom calls those *particular* ones "ancestor" VR's because they emulate the experience of the relatively few people (~ half dozen Billions) in our world. We are those relatively "few" "ancestors". Here comes the kicker.

Every plane of Worldly existence has its own illusion, which can be destroyed only by another illusion on the same plane.

For example, a man takes a full meal & goes to sleep. He dreams of being hungry in spite of the food he has in his stomach. To satisfy the **Dream** hunger, he has to take **Dream** food. A wound in **Dream** requires **Dream** treatment.

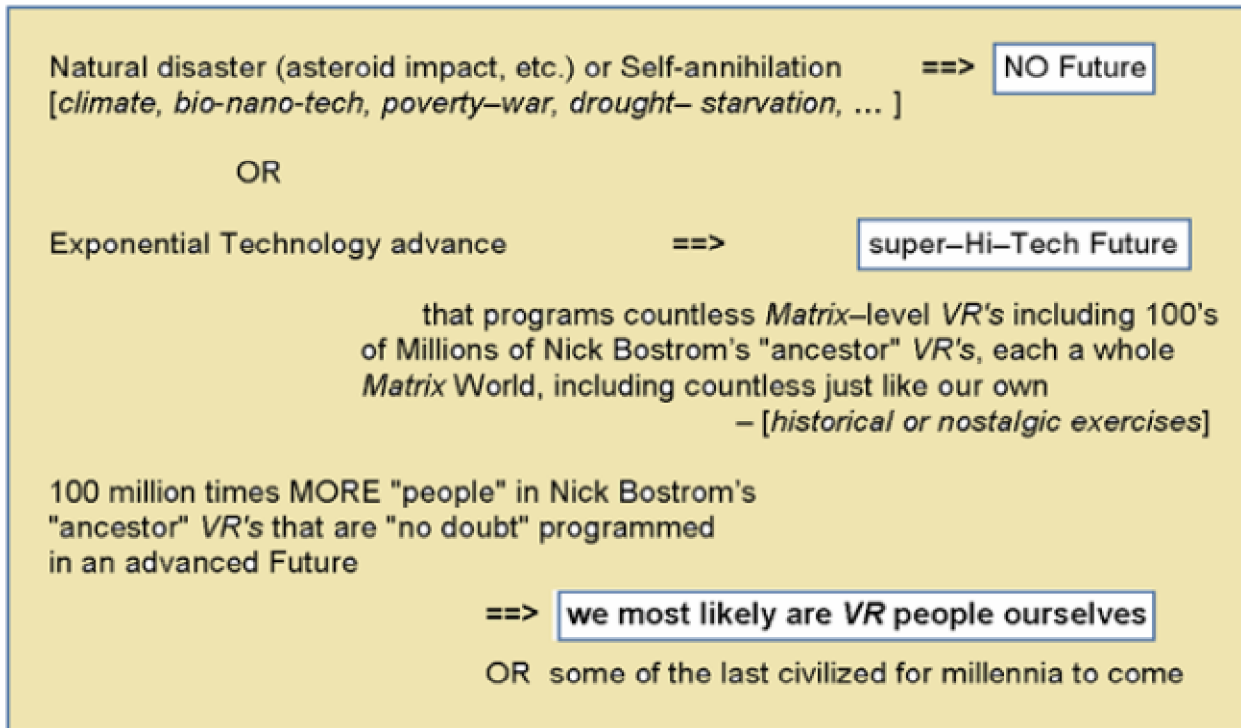
A great king once dreamt that he was ill but was too poor to call a doctor. Although he had fabulous wealth in the waking state, it was of no use to him in the **Dream** state.

Similarly, the illusion of ignorance can be destroyed only by the illusion of the **Master's Grace**.

selection from Sri Ramana Maharshi

Those inexpensive (*by futuristic technology standards*) Virtual Reality programs will be so very numerous that for each of us now, that there might be, who knows, a Trillion more VR individuals will take the place of each of us, distributed over the man VR programs. Here Bayesian "logic" kicks in & flatly declares, that by those "odds" (*lets say a Trillion to 1*) we most certainly live in one of those Future VR's right now, each of us as most likely being VR characters, or *avatars* if you will.

Now given Bostrom's claim that we probably live in & as VR right now, unless we soon destroy our civilization or experience other disastrous collapse that *will have* prevented that technology (we rarely get to use the *future perfect* tense "will have"), we turn back to David Chalmers. Putting aside the destruction scenarios, Chalmers, like many other Cognitive Science Philosophers assure us that we could never tell the difference in VR.



Our point here is that we are as good as being VR anyway, because how could we ever know? In fact our individual Waking State lives (*Dream State ones are otherwise*) actually *are* as good as VR in absolute Consciousness, no more real than that. Awakening to Identity with pure Consciousness, we are Liberated from the succession of Waking State dream-lives (& *Dream State lives as well*). Sound like fun? But actually all the real fun, Happiness & Love are already firmly planted in that Consciousness Reality, as is our Being & Identity already.

Man is always the **Self** & yet he does not know it. Instead he confounds it with the non-**Self**, body, etc. Confusion is due to ignorance. If ignorance is wiped out, the confusion will cease to exist & the true **Knowledge** will be unfolded.

selection from Sri Ramana Maharshi

Dimension Games:

Brian Greene's *garden hose* analogy for "compactified" *String Theory* dimensions represents one of the recent versions of the contemplation below; Edwin Abbott's *Flatland* included an older one. However ancient, the exercise remains worthwhile.

If our "robust" reality were compared to a 1-D world, infinitely dense with points, all that would appear as nothing to 2-D viewer in a 2-D realm that contained our 1-D linear world. Viewing our 1-D Line broadside, the 2-D viewer cannot make out the infinitesimally thin Line with zero thickness in his 2-D world. Should he take the Time-dimension out of our 1-D Space-Time continuum, the 2-D view would try to examine a cross-section, a completely invisible 0-D Point bereft of both thickness or 2-D Area, & also bereft of even any 1-D Length.

That 2-D viewer, proud of the Area of his world might be shocked to hear from a 3-D viewer examining his world *on edge* & finding it to be a simple 1-D Line of no Area & certainly no Volume. The 2-D Space-Time continuum at any moment is a 1-D cross-section of the same sort, with no Area or Volume.

To capture some sense of a 4-D viewer's experience, we might imagine that the 3-D World he views is some kind of Cube, like the planet *Bizarro Superman* came from. We can finish it at these dimensions, even though extending the speculation into higher *compactified* or other higher dimensions would be obvious enough. In passing we could note how we have analogized the way an *M-brane* "views" a *String*, or how higher-D *p-branes* "view" those.

1-D Line *on edge* appears as a 0-D Point [with a "concealed"] Dimension
2-D Plane *on edge* appears as a 1-D Line [with a "concealed"] Dimension
3-D Space *on edge* appears as a 2-D Plane [~ a Hologramic Universe]
4-D Space-Time *on edge* appears as a 3-D Space [~ our World] etc.

But anyway, the 4-D viewer addressing the *Bizarro World* Cube might redirect the cubistic 3-D viewer from his Solid Volume to the volume-less Area of a single Surface. Appreciating that Surface, the 4-D viewer further humiliates his listener with consideration of the infinitesimally thin & sharp zero-Area of a single 1-D cubic Edge. Alas, diminished further is the focus down to a 0-D corner. Negligible are these Forms revealed to be, from a perspective of 3-D Space, never mind 4-D Space-Time. Every Moment of Time in 4-D Space-Time captures a 3-D World cross-section of no 4-D Volume, no "substance", no reality so-to-speak.

Likewise, our own physical Forms & Mental Images are like surfaces & edges of no extent in the infinite-D *Space* of absolute Consciousness. So much less significant are the "corners", the 0-D individual Ego's crying out for recognition in empty space. Consciousness embraces all & yet all things & individuals are as nothing in the infinite dimensions of Consciousness. Fortunately, we are not things, nor are we individuals. "Each" of can know irrefutably that he/she is actually Consciousness itself.

The thought, "I have not realized", the expectation to become realized, & the desire of getting anything, are all the workings of the Ego.

selection from Sri Ramana Maharshi

Cartesian Coordinate Space models for Space, Time, & Mind:

Container Coordinate Space	Characteristic Sense mode	Dimension	Classical phase
Mind	Gustatory Olfactory	0-D	water – liquid
Time	Hearing	1-D	air – gas
Space	Vision	2-D	ether – space
World	Tactile	3-D	earth – solid

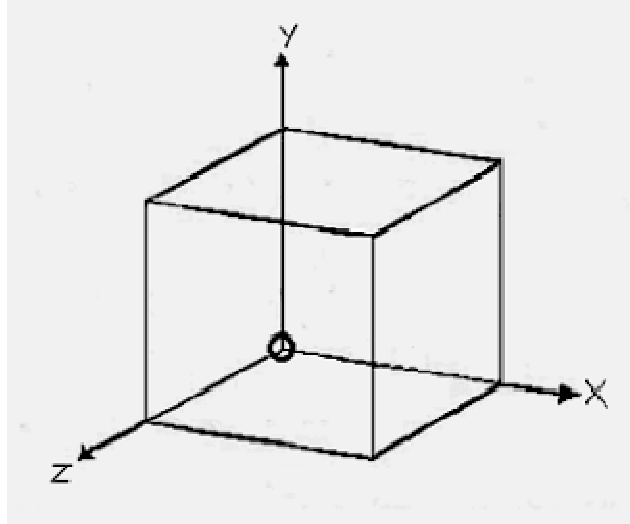
Space, Time, Mind, & other big-category concepts comprise the foundation for one's World-view & much of all thought. Hiding in plain sight is the fact that one single, small Idea is the repeated *blueprint* for each & every one of these big-category concepts. For the most part, 1 (*Time, Thought-flow, etc.*) or 3 dimensions (*Time, Thought-flow, etc.*) model the "Container" concepts, with the exception being the Visual "TV/Cinema-Screen of the imaging Mind". The latter is most easily modeled as the familiar 2-D Cartesian Container Coordinate Space learned in school for "graphs".

The "empty graph paper" is the Cartesian Container Coordinate Space, the core constituent sub-concept of all these Ideas. [*Descartes' Graph reflected that sense of a "Space" with the grid from fishnets & later Greek geodesy (latitude-longitude).*] The Graph's particular 2-D Space is also the TV or Cinema Screen, the Visual Screen of Image in the Mind (*or on computer*) [*with 3-D suggested by perspective as in a drawing*]. This one same empty expanse is the Container Space for all the big-category concepts & is repeated for each one. Empty Space is like empty Time or empty Mind, all just thought, & essentially the same thought. We're just not used to recognizing that similarity because we project Space & Time to be more than the *thought* of them. We project them to be *objective* realities "on the outside".

Each Container contains Coordinate Points or minute entities like Moments, Locations, Thoughts or pieces of an Image, a Sound, or other Sense Percept. But every such entity is undefined without reference to a Central Origin, which on a Graph is the (0, 0) crossing

point of 2 Axes [*3 in 3-D, 1 in 1-D*]. The 1-D single Axis has a Central Origin, (0), 3-D has (0, 0, 0). The single Axis of Time serves also for Sound Sequence or Thought Flow.

Space may use for its Horizontal Axis [*for X abscissa*] West-to-East. Its Vertical Axis [*for Y ordinate*] may be East-to-North, while its *out-of-the-page* [Z] Axis could be Down-to-Up.



Thoughts or pieces of an Image, a Sound, any Sensation or Thought-form are [*somehow*] arranged entities characteristic of a given Cartesian Container Coordinate Space, all defined with reference to their respective Origins. So 2-D locations on the TV/Cinema/Visual-Screen of the Mind are referenced to the Origin of Central Focus or mental "Here". More proper 3-D locations in "Physical" [*perceived that way*] Space are referenced to the Origin of Physical Here. Thoughts are referenced in Mind to the Ego-I or Me Origin. The 1-D Linear Thought-flow & Sound-sequence are referenced, just as is Time itself to the Origin of the Now Moment. The 3-D Tactile & Visually Scanned World of Objects in Physical Space could be said to have one's Body as the "Origin" which in this case is not an infinitesimal 0-D Coordinate Point like the other Origins.

To flesh out that additional detail [*among a number of imagined others*] of these Container Coordinate Spaces, we can see the Body as a small Micro-Container-Space in itself. The boundaries of a Micro-Container-Space constitute the line dividing Inner from Outer, in that latter case between the physically inner Me & the Outer World. A Micro-Container-Space in 3-D Physical Space might be one's Vicinity, in 1-D Time it might be one's Lifetime. A Micro-Container-Space around a 2-D map of Mind's thought or a 3-D or 4-D Space-Time of such thoughts could be the Personality enclosing Ideas close around the Ego-Origin.

Back in the 3-D or 4-D World of Objects, where the Body, a Micro-Container-Space in itself, serves as the best practical Macro-Origin for Objects outside that Body. Similarly, the Lifetime Micro-Container-Space could be a Macro-Origin for a longer scale of Time, just as the Vicinity Micro-Container-Space could be a Macro-Origin for a larger scales

of Distance. The infinitesimal Now & Here Origins still serve as Origins within the Time & Vicinity Micro-Container-Spaces. If pressed for a "more infinitesimal" Origin within the Body Micro-Container-Space which alone best serves as a Macro-Origin for the World of objects, then such a more inner Origin might be the Brain within the Body, or the Cortex, neither completely infinitesimal, but still rather discrete. Each Macro-Origin/ Micro-Space is the same kind of "local neighborhood" in each case. Body – Planet – Star system – Galaxy – Groups etc. are successively larger Macro-Origin/ Micro-Spaces or "local neighborhoods".

Mathematical categories & curiosities aside, the point of these simplistic models is to suggest that Mind, Time, Space, & the World are not *objective* "givens" with fixed qualities. Different people experience these differently, & each of us also does so differently at different times. However modeled, or not, these big-category concepts are mental projections, not fixed realities. The Coordinate Space models suggest that the same old "space with a center" Idea is repeated over & over again for Mind, Time, Space, & the World. More importantly, these represent the *net* of Illusion that distracts us from recognition of our core Identity, the Non-Dual Brahman, the Self of Absolute Existence, pure Non-Dual Consciousness, & complete Happiness, Love, Bliss, Peace, & Liberation

Mind of course includes all of those . But specifically focusing on Mind itself as one of the Container-Spaces, ever with Thoughts as the Coordinate Points & the Ego– I or Me as there reference Origin, models for Mind appear in 5 different dimensional aspects:

0-D for the core [*false*] Ego Identity, Me

1-D for the sequence of Thought

2-D for the visual screen of the Mind

3-D for the theater of the Mind

4-D for lifetime identity Personality, born, growing, dying in Waking

Space Time

The 1-D Space of Time overlaps somewhat with the Mind's 1-D for the sequence of Thought, with Moments for the points on the Timeline with Now another Origin along with Ego. Sound & other Sequences compare as well, with Auditory Sense most aligned with this 1-D as in the chart up above. Almost by default Olfactory & Gustatory Senses matched up with 0-D, in some vague way. Olfactory especially aligns a bit with Ego, or at least the Limbic System in terms of fear & other Emotions.

Vision as been lined up internally with the 2-D Screen of the Mind & also 3-D *via Perspective* & internally in the *Theater-Stage* of the Mind. But 3-D properly belongs to Tactile [*somato-sensory Somesthetic, Proprioception, Nociception, Haptic-touch including lateral motion, pressure, enclosure. contour following*] & Vestibular-balance. Yet even Tactile Senses, like Vision creates 3-D one dimension at a time. Using 1-D Time-sense we instinctively measure a visual scan or a feeling by how long it takes in context, all things considered. This gives us the 1-D of *Length* as a Perceptual Concept. In

some *orthogonal* sense [generalized "*perpendicular*"], another Dimension is simultaneously "calculated" as *Width* & "multiplied *so to speak* " by *Length* to yield 2-D "*Area*" or general "expanse". Again in another *orthogonal* sense a 3rd Dimension is likewise "calculated" as *Depth* & "multiplied" again to fill 2-D "expanse" out into tangible "*volume*" or Mass. In this way Tactile & Visual Sense , create a 3-D World or ant given Object, one Dimension at a time, quick enough to seem simultaneous.

So the chart op above loosely links the Senses with big-category concepts/mental-projections. From there the ancient "elements" or phases are, by serendipity, loosely matched to both Senses & characteristic Dimensions, to some degree. Even Fractal Dimensions can be worked into the Concept scheme. For one example, a 2-D sketch could contain edges & outlines. Some 2 ½ Dimension could indicate the shading & texture suggestive of 3-D. Likewise, 4-D Space-Time has with Here & Now at (0,0,0,0) Origin.

So again, the World fills Space with Objects, etc. as points with an *extended* Macro-Origin reference as the Body. While Hearing naturally parallels Time in Sound & Music, all being mostly 1-D, Vision naturally scans 2-D Screens suggestive of 3-D Space. These Sense Perceptions along with Tactile, etc. Senses *concretize* a World. While the Body is an *extended* or Macro-Origin reference Origin for the coordinate space of the World, that same Body can be a Micro-Space in itself, with it own smaller Macro-Origin as perhaps the Brain. The Body-skin marks the *inside–outside* boundary in the World.

All the Space–Origin concepts are similare. Self-Inquiry traces back along short or long routes from any of the above, especially from Thoughts, questing "Whose thought?" "Mine." "Who am I ?" "Whence am I ?" which is to say finding the "place" in Consciousness where the Ego-"I" seems to arise. Find it to never arise there. Remain as that Consciousness, the Non–Dual Self.

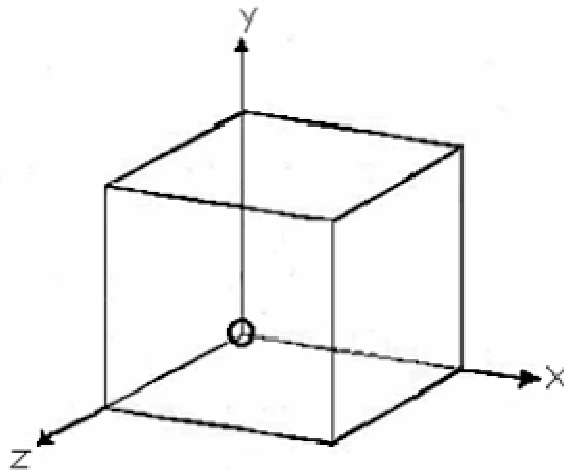
“*The Absolute can only be known by the Absolute within you.*” Master Nome



Motionless

In Sri Ramana Maharshi's *Supplement To The Forty Verses* he notes that “those who have got rid of their attachment to the Mind become One with That which is Motionless.”

All that is *motion*, in fact all that is “Objective”, [including the Mind itself], is a Projection of *Thought*. “Mind” itself is only *Thought*. But *Thought* & its projected images have “nowhere” to stand, “nowhere” to be “stored” or assembled. But *Thought* & its projected images have “nowhere” to stand, “nowhere” to be “stored” or assembled. So a World of such projected images is impossible. Moreover, since each *Thought* has, integral to it, reference to its “thinker”, just as a Coordinate Point is defined only in reference to its Origin, the non- existence of the “thinker”– Ego [*objectively defined by a Body*] necessitates the non- existence of *Thought* & World alike.



Those who believe themselves to be “thinkers” in a World feel they would be missing much without Ego, *Thought*, & World fail to realize that even now all are actually & simply Ego-less, *Thought*-less,

World-less, & Motion-less, without realizing this of course. Realizing this is Realization, is Liberation, is Enlightenment.

New Blog 1 – Existence

Do you exist ? "Inside" each of us certainly feels: "Yes, certainly I exist !" We also "know" so. That "inner place" of certainty about your Existence, & certainty of knowing so – that is the Self. Known fully, the one Non-Dual Self reveals itself to be Infinite, Eternal, Existence – Consciousness – Bliss, or equivalently, Happiness or Love. Knowing fully is a matter of eliminating Ignorance.

New Blog 2 – Formless ([in the new format of "A, B, C's"](#))

A) Advaita (Non-Duality) – Absolute (Hegel's term favored by F. H. Bradley but long known in the East as *Brahman*, *Shiva*, *Dharmakaya*, *Buddha-Mind*, *Tao*)

Since Non-Dual Reality is Formless, there are no limits or separations, for all such boundaries are "form".

Prajnanam Brahma
Consciousness is Brahman
Aitareya U. 3.3, Rig V

Ayam Atma Brahma
This Self is Brahman
Mandukya U. 1.2, Atharva V.

Tat Twam As
That Thou Art
Brihadaranyaka U. 1.4.10, Yajur V.

Aham Brahmasmi
I am Brahman
Chhandogya U. 6.7.8, Sama V.

"Big Bang" – Brain-stuff (our Science interludes)

In the seeming Waking State (while not in Dream or Deep Sleep) Science can be said to be a "high" view, an insightful perspective on the Illusion (the Universe) from within that Illusion. If there is no World for Science to actually speak to, Science does in relative (non-absolute) terms speak to the Mind itself. Science models much of the Mind in a fairly clear manner. Depths of Mathematical Physics can be relatively awesome. Life Science insights like the Physiology of Perception can themselves be suggestive.

(Outline of the stages in [Visual Perception](#), for example, are tortuously detailed in the eBook referenced below.) For now, we can jump our present example of Visual Perception into the (*manas*) Mind locations, starting right back to the Calcarine Fissure, in the the V1 Visual Cortex of the Occipital Lobe. Processed neuron firings are relayed doubly, up to the Parietal Lobe (depending on Right or Left) & the lower Temporal Lobe (the "thumb" of the

raised "fist" when the Brain is visualized that way). Parietal [kinda handles "location" of the perceived object](#), while Temporal kinda handles "identity" of the perceived object.

Originally in the Occiput, newly perceived or imagined images seem to be projected upon a "visual buffering" background screen in the Brain-Mind, like a "green screen" used in CGI cinematic effects. At a distance, an apple may not yet be distinguished from a tomato. Higher analysis of distinguishing detail is called the "what" system of that Temporal Lobe area, while determining Location occurs in that Parietal Lobe site "where" system mentioned previously.

"Display" then returns back in the Occipital Lobe. Associative Memory is thought to contribute from the rear Parieto-Temporal boundary. Frontal Cortex Decision Making completes composition of what we call "conjuring up an image in their minds eye." Such proceeds similarly for Memory, Imagination, or Perception. NLP may be relatively correct in link [eye-shift to the upper-Right with](#) Imagination & eye-shift to the upper-Left with Memory (*somewhat of a lie-detector between lie & honesty*). Thereby we mentally "look" at it & add details, one at a time. Striking is the fact that, perhaps only in vividness, can *imagined* images be distinguished from Retinal perceived images. Even the latter is heavily customized by the former anyway.

Ultimately, Mind images are all we have of a "world" with no proof of a *RWOT real-world-out-there*.

Absolute Non-duality denies that there is a *RWOT* Real World Out There. Yet even the Illusion, a projection of Mind, is a an ephemeral reflection on the one Consciousness. To run around with those Thoughts & run around in the World they create is the opposite of Enlightenment. Appearing to function in a World is fine, but Freedom requires recognition of that Ego-Origin, its falseness, its seeming "place" or arising in Consciousness, & then final identification with that Non-Dual Consciousness.

C) "Conceptual" – Caesar –Tsar – Emperor – Benevolent Dictator – [Philosopher King](#) (*Perception in Mind is completed by Conception, including the human world of socio-political issues, like Social Justice.*) By artifice, the author takes up the mantle of Philosopher King, with resulting Proclamations, in each Blog.

"For Goodness sake, brothers & sisters, stop hurting each other (though violence in particular is 99% male, brothers). Not an iota, a scintilla of Happiness can ever result. Even getting our way is an Illusion, it always back-fires, keeps us in Illusion, & blocks Happiness (to be continued)."

A) Absolute – Consciousness

We discover it by being earnest,

*by searching, Inquiring.
questioning daily & hourly,
by giving one's life to this discovery.*

Nisargadatta Maharaj "*I Am That*"

Let's go back to the one questioned a couple of Blogs ago, the one asked: *Do you exist ?*
As a hypothetical, let him have been in Deep Dreamless Sleep when awoken & questioned.
Perhaps some further "ring" of truth remains in this speculative conversation.

The former sleeper responds right away or later recalls the following immediate response in his Mind:

Yes, certainly I exist ! I just know that's true, spontaneously & undoubtedly.

The questioner counters with an observation & a 2nd confirming question:

Oh I see, you directly "know" you exist.

So can I agree that you "exist" & that you also "know" – at least that much.

Nodding his head in assent, the freshly awakened asks once for clarification & then listens for a while.

Granted what you noted, what is the significance ?

Asking the awakened one to suspend judgment for bit, much as the reader is now asked, let us embark on our own "*What if ?*" scenario. With minimal detailed explanation or proof, getting no further argument or interrupting question from the questioned one, we speculate as follows:

"That "inner place" in which you felt that certainty of your Existence, & also that certainty of your knowing so, your Consciousness, is actually the same "place". Moreover that "place" is not a place, having size or shape, & has no location in Space, or in Time for that matter. The very same "place" where you are certain of your Consciousness, that "place" is actually your Consciousness itself. As also the very same "place" where you are certain of your Existence, it truly is your Existence, it is what you are, your Self.

And not only your Self, but the same is my Self, & the Self of everyone & all that exist, have ever existed, or will ever exist. That singular Existence or Being is the literal Truth proclaimed by Parmenides & Shankara, by Huang Po, Meister Eckhart, Ib'n al Arabi, Brahmagna Ma, & Ananda Ma. The point being that no culture, gender, creed, or period of history has unique claim to this recognition, this Knowledge known as the Perennial Philosophy.

Further observations include the fact that very same not-a-place "place" or Brahman or the Self is also experienced routinely as the Source of Happiness, Love, Bliss, Joy, Peace, Satisfaction, Freedom & the like. These are all one with Consciousness & Being. Though *Happiness-in-full* is more often the complete "reference value" we all intuit, perfect Happiness, the goal, whether we currently believe it to be attained or not. That Source of

Happiness is the same "place" where true Happiness (*not mere pleasure or triumph*) is actually felt, routinely. Even the sense of its lack could be said to be felt there along with all negative emotions that seem "negative" so by coloration with conceptual self-delusion."

Nodding in awe more than yet assent, the freshly awakened asks once again in the same words:

Granted what you say, what is the significance ?

"Much can & has been said & written about restoring true Self-Identity through the meditation of inward Self-Inquiry. Any sincere seeker can find all that, especially now with the Internet to get started with. Even with a few false turns, the one who truly desires Freedom (*Liberation from ignorance*) will have it.

You & I & all are that same Self, though we may seem to be "caught" in a Waking Dream world of Time & Space (*at night, other dream worlds supervene, while in Deep Sleep, none at all*). While seeming so "caught", we best pursue Self-Inquiry, with authentic texts that support that & qualified live guidance when possible. Otherwise we progressively shine in our World (*even if obscurely*) fulfill responsibilities, relationships, work, etc. in Peace. Any help offered to what can appear as a stricken World & inevitable death in that World, comes from the inner basis, & less-so, the practical basis just described hinted at in Section C. The quest of Enlightenment, Liberation, is the most satisfying & significant venture possible.

*By constantly fixing his attention on his Source, the Heart,
the Ego of the wise gets dissolved like a "salt doll"
which has fallen into the Ocean.*

Sri Ramana Maharshi

B) Big-Bang – Brain VR

A couple of very smart characters, among many, suggest we consider the lesson of VR Virtual Reality. Cognitive Science Philosopher David Chalmers chimed in early on the past bandwagon of pointing to *The Matrix* movie as a profound parable, one far more popular than the earlier *Brain in a Vat* versions that the cinema had emulated, emulations of Descartes *malin genie* the evil genie (or genius). Harder to label is the other *genie*, I mean genius, Nick Bostrom, nominally a philosopher, who offers Bayesian "proof" for the following proposition.

If we do not destroy our technological civilization by prompting further Climate disaster, or by war or political collapse, over-population, & so on; & if no *Armageddon*–like meteoric disaster, etc. does the deed, if none of these occur. then Ray Kurzweil's elitist *techno-utopia* will surely come to pass. However many starve & rot with disease & violence, if some insular elite defend islands of exponentially advancing Computer technology, while escaping their own Nano-technology, Bio-technology, etc. then they will eventually program innumerable *The Matrix* level VR's Virtual Realities. Among those will likely be some

"period pieces" as depicted in the movie, capturing a past version of Earth's civilization, such as the one we now find ourselves in. The most advanced VR's could pass for our own world & no one could tell the difference. So much for the *like-like* comparison between our World & all these many *particular* VR's among a far greater number of other kinds of VR. Nick Bostrom calls those *particular* ones "ancestor" VR's because they emulate the experience of the relatively few people (~ half dozen Billions) in our world. We are those relatively "few" "ancestors". Here comes the kicker.

Those inexpensive (*by futuristic technology standards*) Virtual Reality programs will be so very numerous that for each of us now, that there might be, who knows, a Trillion more VR individuals who will take the place of each of us, distributed over the man VR programs. Here Bayesian "logic" kicks in & flatly declares, that by those "odds" (*lets say a Trillion to 1*) we most certainly live in one of those Future VR's right now, each of us as most likely being VR characters, or computergame-*avatars*.

Now given Bostrom's claim that we probably live in & as VR right now, unless we soon destroy our civilization or experience other disastrous collapse that *will have* prevented that technology (we rarely get to use the *future perfect* tense "will have"), we turn back to David Chalmers. Putting aside the destruction scenarios, Chalmers, like many other Cognitive Science Philosophers assure us that we could never tell the difference in VR.

Our point here is that we are as good as being VR anyway, because how could we ever know ? In fact our individual Waking State lives (*Dream State ones are otherwise*) actually *are* as good as VR in absolute Consciousness, no more real than that. Awakening to Identity with pure Consciousness, we are Liberated from the succession of Waking State dream-lives (& *Dream State lives as well*). Sounds like fun? Maybe not, not right now. But actually all the real fun, Happiness & Love are already firmly planted in that Consciousness Reality, as is our Being & Identity already.

C) Conceptual – Caesar: "*Should compassion or even empathetic sorrow be abandoned ?*"

Benevolent Dictator – Philosopher King proclamation: *Yes. & No.*

Never let it distract you too much. Never be depressed by sorrow & horror & cruelty in the World, get on with you Self-Realization, doing what you can to help on an everyday life level if opportunities arise or you make them arise.

I asked a Sage about evil & sorrow, etc. He said: *Hurry & get Enlightened, you're keeping them all waiting.* World is in Mind, it's your World & your victims. When you get Liberated, they all do.

Back from the original *Day the Earth Stood Still*, Hollywood has even looked to space-aliens to come & protect us from ourselves. A rarely-seen extended version the old Sea Adventure, *The Abyss*, has more pro-active Sea-aliens who threaten us with tidal waves & then relent. We hear: "*It bothers them to see us hurting each other – getting out of hand.*"

Sat – Chit – Ananda
Existence – Consciousness – Happiness

Jagad – Jiva – Para
World – Individual – Supreme

Satyam – Jnanam – Anantam
Truth – Knowledge – Infinity

Satyam – Shivam – Sundaram
True – Good – Beautiful

A) Advaita (Non-Duality) – Absolute (*Brahman, Shiva, Dharmakaya, Buddha-Mind, Tao*)
Happiness:

Philosophers struggle to define Happiness in terms of "well-being", "positive feeling tone", achievement of one's "well informed" (relatively wise) desires, & so on.

The Oracle in The Matrix did a better job if we could borrow her hint about "being the One." She said it's like falling in Love. No one has to tell you (*no one could tell you, no deny your claim*). You just know it (directly) "through & through".

In the context of Non-Duality, the Sages tell us that Happiness is our Real Nature, as one sense of Ananda in *Sat – Chit – Ananda*, Existence-Consciousness-Bliss. For the same reason that we seek Self-Knowledge, seek to know our own Identity, we likewise seek Happiness, which is our Identity. Cessation of Existence is inconceivable, so that those who identify with a Body will fear Death. Enlightened or Ignorant, either way, such cessation of Existence is unacceptable because we intuit that this would bring an end to Happiness.

Self-Knowledge & thus true & lasting Happiness are gained by the removal of Ignorance as to our own Identity. So to inquire: *Who am I ?* & to subjectively find the "Inquirer" to be the answer, to be that pure Existence & Happiness – this alone is the final & lasting solution to our unending search for Happiness.

When I breathe, turn left or right, think this thought or another, all is done to increase Happiness or to decrease the loss of Happiness, for this is the only motive for anything. Complete Self-Knowledge includes the recognition that as Happiness itself, we can never find it outside, & once realized, we can never lose it.

In the meantime, the very mean, mean, "meantime", we chase external objects of desire in a Dream– World. When partial Happiness is apparently attained for the moment, that anxiety of the Mind relaxes, & a glimmer of true Happiness is experienced. But as the Buddha advised, in telling us that the nature of Worldly Life is suffering:

- 1) to not get what you want is suffering
- 2) to get what you don't want is suffering
- 3) to get what you want also includes suffering because we sense that what appears in Time, with a beginning, will certainly have an end & be lost.
- 4) whatever the happiness enjoyed when you get what you want, you still sense that you could have more or better, may have once had more or better, & that "others" already have more or better.

Real Happiness never ends & has never left us, even if only dimly appearing as the "reference background" by which we "measure" lesser happiness. We always know just how happy we are, or are not. We often know the same about others. Ever we "measure" against that "reference background" of perfect Happiness which is our own True Nature, the unwavering Reality of Happiness which is our very Existence.

B) Big-Bang – Brain–stuff (our Science interludes)

Body Perception (prior to later segment on Perception of the World in general)

The Self is *space-like* but not in Space. The Self has no location. Being *space-like*, the Self is not anything like a Body. Quadrillions of cells could no possibly render a seamless, never contradictory or intermittent sense of self–existence. The mystery of Consciousness has never & will never be understood in terms of neurons.

Take one of those cells. In every cubic millimeter of cytoplasm, hundreds of complex chemical reactions proceed simultaneously, in the same place without interference & without hardly any waste heat or matter. A marvel, but mechanism, dead robotic machinery, never Conscious Life.

Take one Atom in a molecule in that cytoplasm. [If that Atom were a large sports stadium](#), 99.9% would lie in a Nucleus that was a Pencil Dot on the middle of the field. Electron gnats would buzz almost masslessly in the stands of the Empty stadium.

[If, in turn, that Pencil Dot Nucleus would itself be a large sports stadium, then 3 Quarks would make up 100% of the Mass, each a bacterium within the Stadium.](#)

If, again in turn, each bacterium Quarks would be like our Solar System, then each Superstring would be like a bacterium within that Solar System. All Empty. Where's the

complex "mechanism" of Consciousness ? A Body could not have Consciousness, a Body-corpse could not be part of the Self.

Western Idealists, from Parmenides to Berkeley to Bradley, rightly tell us that Perception is thought & can never in itself prove or "contact" a physical World or Body. What we "see" is just the Seeing itself, which is just the thinking of the Perceptual thought, which is just a momentary appearance–illusion "illuminated" by Consciousness – no physical matter provable, knowable, or really existing at all.

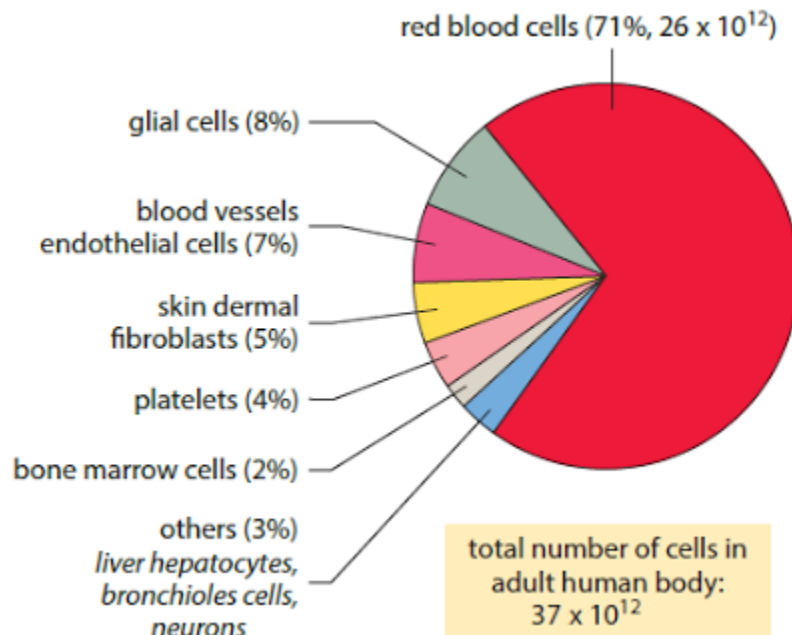
So the promised ["systematic instructions"](#) for the elimination of Ignorance, the Release that portends Liberation, those "systematic instructions" begin with thoroughly knowing that the Self, that you, are not a Body.

C) "Conceptual" – Caesar –Tsar – Emperor – Benevolent Dictator – [Philosopher King](#)

Wrongly believing that Happiness comes from "getting our way", we (*especially males*) perpetrate horrific, cruel actions. But none such escape the "hell" of bad *karma* in repeating lifetimes (*only the Liberated are not born again*). Their poor victims get to balance out their own *karma*, the hard way.

So not even so much for them (*who are not bodies anyway*), but if only for yourselves, forsake Evil which never brings Happiness in either short or long term!

Lets Get Physical – Let Me Hear Your Body Talk



Perhaps a tenth of quadrillion cells, each moment seeming to act as a single organism, the human Body. Organic Chem labs can rarely exceed 50% efficiency & purity in a chemical reaction. But in every cubic nanometer of cytoplasm, hundreds of reactions occur in the same place with almost complete

efficiency & purity, without interference – an incalculable miracle – very improbable. And yet with all that coordination, how does such a salt water bag, evolved from Ocean micelles, covered in meat, get to be Me ? No way. Where was it 100 years ago, where will it be 100 years from now ? Happiness lies in & as Existence so I must & will continue, & never even had a starting point.

Lets pan in on just a single Atom in one of those Cells. If it was a sports Stadium, the Electrons would be gnats & the Nucleus a sand Grain in the middle of the field. If that Grain was instead a tiny sports Stadium, or one of its Nucleons were such a tiny sports Stadium, each of the 3 component Quarks would be a sand Grain. If that Quark Grain was instead a tiniest sports Stadium, each of the component Super–Strings would be a sand Grain. And then each Super–Strings is a Mathematical fiction of Nothingness, Probability Amplitude dependent on Consciousness to perceive it. Almost all empty Space, sparsely dotted with bits of Nothingness. Each Super–String stands to that Body like an Electron to the known Universe. Unconnected Cells, all replaced over & over again since Infancy, such a transient, changing, *objective* Body is not my eternal, *subjective* Self.

Theodicy, Truth Scale, & 2 kinds of "In-effable"

To enliven a review of useful ACRONYMs that sketch out a "Truth Scale" we can use the much-avoided issue of Theodicy to illustrate a broad comparison between the items. The subtler topic: "2 kinds of In-effable" is a more central purpose here, even though it marks the distinction between only 2 categories. Those 2 categories also happen to be those most important to us, & the distinction between those 2 categories is itself the distinction most important to us as well.

Simply summarized, the enigma of Theodicy, is a mystery of Evil in the World, specifically in regard to the question: "How can a loving God let such bad things happen ?"

To a number of viewpoints questioned, various first answers to the Theodicy question could be offered. ACRONYM abbreviations sketch out a "Truth Scale" as follows:

1) UQD un-qualified duality practitioners of exoteric, organized, Dualistic religions ["un-qualified" as in not modified or "toned down" at all], these live in denial about how mean-spirited God would have to be to have eternal Hell, to leave the vast majority excluded from Calvin's Predestination–Rapture, or whatever other Last Days elitist clubhouse. Pushing all that Theodicy under the rug first, they attempt to console themselves with "God's will" & his "mysterious ways." But when their young daughter is stricken with painful & fatal disease, or raped & tortured by a child molester, some understandably turn their backs on that God when their blind faith has thus been too sorely tested. War & evil of all sorts easily overwhelm the UQD practitioner, without any good answer or explanation.

[In a circular mutually modeling cycle, Crime & Punishment Legal systems mirror & inspire Crime & Punishment Theological systems, & vice versa. Venial Sin – Misdemeanors land one in Purgatory – County Jail; Mortal Sin – Felonies land one in Hell – with Last Judgment court dramas in either case. Whatever "divine justice" is supposed to accomplish, Civil Law provides only the crudest deterrent to crime. The grim enjoyment of revenge & retribution supposedly satisfy the grief of victim's loved ones, & these offer precious little balm to innocent victims who suffer, & less to those who die. Karma, though similar, is more of an unconscious self-inflicted "learning experience" system.]

2) QD qualified-duality adherents back off some of the more Fundamentalist dogmas & may introduce Deist [no personal Big Man in the Sky – God], Naturalistic [most extreme as "tree-huggers"], or New Age [theosophical. etc.] themes. They are "soft on hell" but more rationally still find mystery in Theodicy, God's dictates or justice, which includes the existence of Evil.

3) QND qualified-non-duality adherents include some who take a subtler but also weak position on Theodicy, & this QND subset itself can be well divided into 2 groups for clarity.

a) One still retains some metaphysical version of a RWOT real-world-out-there ranging from Spinozan Deism-to-Panentheism to all kinds of Gnostic & Theosophical hierarchies of planes & levels with many hierarchies of beings. Exoteric Buddhism & Hinduism, for instance, retain almost biblical heavenly hosts & demonic hosts, armies at war with each other like angels & demons. Levels of heaven & hell [though never eternal hell – resurrected from Zoroaster by Eusebius] & astral planes of all description are the scene for elaborate delineations of karma. Hopefully, mysteries of Theodicy get lost or forgotten in all the confusion. In a sense this strategy, at best, results in a plan of not getting distracted, dealing with what karmicly comes your way. One's real job is primarily striving for union with God, the Buddha-Mind, or the Tao, but all in a less absolute sense.

b) The other QND sub-category approaches the next UQND category with a more cosmic theology but still maintains separate, Individual Souls created by a God, Saguna Brahman who Panentheistically constitutes the Universe as well. This other QND sub-category approaches the next UQND category but still stands distinct from UQND along lines of 2 Vedanta theories of Brahman:

i) Saguna Brahman or [Absolute Reality with Form] is the more objective aspect of or God which projects, dreams, or "like a spider extruding its web" somehow manifests a Universe out of its own substance. God's Dream or Lila Sport, or Maya web of Illusion contains all of us as evanescent characters playing out multi-lifetime karma-learning. Karma dishes out rehabilitative sentences & R & R rewards on various heavenly, hellish, & other planes are determined by our thoughts, words & deeds that obscure the reality of God in & as it all. In this still QND category, Evil describes the wrong turns that we dream-characters take in our winding path. Victims of their own self-inflicted karma thereby fulfill retributive punishment from former transgressions recorded in the Akashic records or their own Mindstuff. But no matter how horrible, their suffering is expiatory, like Purgatory on the fly. Ultimately, as generalized above, Union with God is the destiny of all these dream characters or projection/sparks with immortal souls, even if thousands or millions of lifetimes are required. ii) Nirguna Brahman or [Absolute Reality without Form] is the Buddha-Mind, Dharmakaya, most absolute Tao, is UQND unqualified non-duality, mis-understood if we have a "Counting Problem" in that "there is only One even if it can seem that we are many." Life & the Universe are illusions from which we awaken to rediscover that we are One all along. How this can happened remains a mystery as it must because the only resolution lies in the context of UQND non-qualified-non-duality where it just plain never happened. Evil, Suffering, & Theodicy are branded with the status of Illusion but this can still be weak solace to one who is suffering or who is or knows an innocent victim of Evil. Progressively, from the furthest advanced edge of QD through QND there is growing recognition that Ego is the selfish fount of misguided, ignorant Evil. Therefore, seeking Liberation, "erasing the Ego" is the only solution. Further into QND toward UQND, the surprise is no longer in the perverse depths of consummate Evil whenever it appears. Rather, in contemplating the inversion that is Ego, the seeker becomes surprised that with Ego at the "helm" that Evil is not even worse. Rather than feeling betrayed by God for "allowing" Ego, this seeker is grateful for the Grace that holds Ego Evil at bay, limits it, admits Goodness, & redeems in the end, all from Evil–

4) UQND un-qualified-non-duality alone has an answer for Theodicy, Evil, Ego, & all Suffering. Knowledge alone liberates, that is: Knowledge of the Self as Brahman, “1- without – a - 2nd.” Words cannot express UQND. Looking back across this brief Outline, we metaphorically see that needless suffering, Ego, Evil & such are the “fly in the ointment” for UQD, QD, & QND, the fatal flaw on the part of any one of them that belies UQD, QD, & QND posing as a complete understanding.

0) SPAM scientism-physicalism-atheism-materialism, needless to say, can only face Evil & Suffering with “fear & loathing” enough to inspire suicide in an adherent not living in Denial. In this “last” or “first” properly numbered, but listed-out-of-order entry, there is no God, so no Theodicy, no Divine Mystery or answer to Evil. Instead, Evil is trumpeted as a salient proof against the existence of God. Taking the lamest & least appropriate spokesmen for spirituality, the most obdurate Fundamentalists within UQD & their Bibles, all at face value, they see no answer forthcoming response at all to their question: "How can there be a God if he allows Evil & Suffering in the World ?" [Even Nature validates this SPAM in the screw-blow-fly, the guinea-worm, & a certain nasty fungus.]

Typically, the “allow” term in: "How can there be a God if He allows Evil & Suffering in the World ?" Objection carries a context of complete micro-management by special creations & miracles at all times, & a Legal Justice system context. The God of UQD has His fingers in every pie, all the time, or else He doesn't exist, they would say. Any undesired outcome is “God's will” & He is mean-spirited for intending & dictating the nasty ones. There “should” be no disease, no Evil, no Death, but only great family planning. God could not exist if He fails the criteria for fair play, good intentions, & support of life, liberty, & justice, & the American way, the pursuit if never finding of Happiness, & generally a good GDP & low unemployment rate for all. Then the fact that some of us are born weak, fat, sick, ugly, & impoverished is another issue but we'll take that up another day. All goes to show that God is not very nice, even without the unspeakably insane Eternal Hell, so therefore He could not exist, so say SPAM adherents.

Thus for SPAM, Evil proves no-God. So again. the contradiction of Evil Theodicy is resolved only in the “all Form is unreal” absolute resolution of UQND just previously reviewed.

Less general a distinction than the Theodicy, our real point here is to compare QND & UQND around the issue of Reality being "In-effable". Within the context of QND, Reality is "In-effable" because no attempted description can ever be quite good enough. Within the context of UQND, Reality is "In-effable" in principle because there is no verbal or mental description for the Absolute, Formless, Nirguna Brahman .

Samadhi – Mind in Abeyance [manolaya], Mind Destroyed [manonasa]

As much as Samadhi [ecstatic absorption in Reality] is rightfully lauded in the spiritual texts, Sri Atmananda occasionally repeated a "put-down" of the same, though he himself was a master of Samadhi experience. He would sometimes decry the "vicious samskara [tendency]" of implying the absolute necessity of Samadhi. Why ?

The context of such comments was a session of public instruction. Since each is already Liberated, already the Reality, no one act, even Samadhi, is an absolute pre-requisite. Many will never achieve Samadhi in this lifetime. To make a silly comparison, to playing basketball, many who play will never dunk in this lifetime. As much as that ability is helpful, one can nonetheless be a good player without

that ability. So too can Self-Inquiry, if necessary, skip past all other levels of Samadhi to Sahaja Nirvikalpa Samadhi, final Liberation.

Sri Atmananda would certainly encourage Samadhi to all who can use it. But at the same time he apparently did not want to discourage those who could not. So just what are we talking about ? For one thing, Samadhi surpasses self-hypnosis or any soporific [Tamasic dull] state known as Yoga Nidra, yogic sleep or manolaya, Mind in Abeyance. Temporary or Permanent, Samadhi is manonasa, Mind Destruction. Since "Mind" is only an illusory Reflection of Consciousness, this "Destruction" is just the actual ever-experienced.

Ecstatic Absorption in Meditation, the super-conscious state of Samadhi is described in 2 categories: Savikalpa Samadhi & Nirvikalpa Samadhi to which the former can be a prelude. In Savikalpa Samadhi the meditator does not lose distinctions such as the Knower, Knowledge, & Known & the Mind still functions. Savikalpa Samadhi can be Objective or Subjective.

In Objective Savikalpa Samadhi, Thoughts in the Mind & other Objects such as the Sun or a flame are symbolic or regarded with indifference, maintaining the Self as one's Real Nature. Whereas Subjective Savikalpa Samadhi is associated with abstract thought such as the "Witness" or the "Self", then only a current of self-consciousness of the Self remains.

In Nirvikalpa Samadhi the meditator is free from distinctions such as the Knower, Knowledge, & the Known, & the Mind ceases to be active. In Subjective Nirvikalpa Samadhi the Mind is said to be steady like an unflickering flame in a windless place, indifferent to Objects & Ideas that arise in Savikalpa Samadhi.

Subjective Nirvikalpa Samadhi is also likened to an empty pitcher placed in the sky having nothing inside or outside. There is also a more Objective Nirvikalpa Samadhi wherein the meditator, plunged in Bliss, absorbed in Meditation on Brahman. Such is also likened to a pitcher placed in the sea with water inside & outside.

Ramana Maharshi also compared Nirvikalpa Samadhi to a bucket of water lowered into a well. If the bucket (Mind) that is merged with the water (Consciousness) in the well (the Self) retains a rope to draw the bucket out again, this is temporary Nirvikalpa Samadhi. With rope cut there is final Sahaja Nirvikalpa Samadhi.

Nirvikalpa Samadhi & Savikalpa Samadhi can each be (Bahya) External or (Antar) Internal. (Bahya) External Savikalpa Samadhi can itself be Sight-related (Drisyanuvidha) or Sound-related (Shabdyanuvidha).

In Sight-related (Drisyanuvidha) (Bahya) External Savikalpa Samadhi one fixes on the Background Reality behind Objects that appear in the Mind.

In Sound-related (Shabdyanuvidha) (Bahya) External Savikalpa Samadhi one holds to Reality as the Source of external phenomena.

In Sight-related (Drisyanuvidha) (Antar) Internal Savikalpa Samadhi one holds to the Reality Source & Support of Emotions & Attachments.

In Sound-related (Shabdanuvidha) (Antar) Internal Savikalpa Samadhi one holds to the Reality Source & Support of Thoughts.

In (Bahya) External Nirvikalpa Samadhi one merges with the One Reality underlying all phenomena. A visual image is that of a still Ocean of Consciousness whose waves (thoughts) are quieted.

In (Antar) Internal Nirvikalpa Samadhi one merges with the One Reality underlying thought. A visual image is that of a steadily burning flame unmoved by any wisps (thoughts) of air.

When the waveless Ocean of Consciousness symbolizing (Bahya) External Nirvikalpa Samadhi & the steadily burning flame symbolizing (Antar) Internal Nirvikalpa Samadhi continue effortlessly & unattended as Identical, such stands for Sahaja Nirvikalpa Samadhi which is Liberation.

As previously noted, Ramana Maharshi described Sahaja Nirvikalpa Samadhi as pure Consciousness, like a river merged into the Ocean of Consciousness. That image & the other previously noted, of a Mind's Bucket rope cut in the Well of the Self, along with the Waveless Ocean & the Flame re excellent contemplations for ant Seeker who best seeks Permanent Inner Reality by Self-Inquiry, without measuring or hankering for Samadhi or ant special States [though grateful for any, should they temporarily arise].

Already the Self

Reality is Infinite & no kind of *Object* or Individual. Reality realizes itself & knows itself. Reality is itself the Teaching & the Source of the Teaching, as well as that which comprehends the Teaching & is already Liberated. All things, the only thing, is the same thing, & that is yourself. The Teaching does not have an alternative, for such would be unreal, would be nothing.

The Realization, or Knowledge, regarding this Truth is imperturbable Peace, as Existence, or real Being, itself. Declared to be the highest Joy, *Ananda*, Bliss, the Happiness of Freedom, *Moksha* is complete. The imagined Bondage of Individuality has no place, not even a ghost-like existence Brahman, the vast Absolute.

Abiding as what/who I am naturally & effortlessly is Self-Realization. Seeking what/who I am & getting to know the innermost Self with all due effort is Self-Inquiry. Continue until the latter is found to be the former.

When attachment to material things is removed, the attachment of the Mind also vanishes. Those who have got rid of their attachment of Mind become one with That which is motionless. They become Liberated.

- Ramana Maharshi

By Non-attachment there is Freedom from Delusion; from Freedom from Delusion, there is the immutable Truth; from the immutable Truth there is Liberation.

Shankara

Your greatest glory [*the Self*] lies where you [*Ego*] cease to exist.

- Ramana Maharshi

Where you cease to exist, real Existence is self-revealed.

- Master Nome

How to find Reality

Nick Herbert's *Quantum Reality* was a good Science book, but not such a good Philosophy book. For one thing he had Greek *Realist* philosopher of "Ideals", Plato, be founder of *Idealism* when a truer Western "father" was Parmenides, with sources in India, older still. Herbert further had Immanuel Kant exemplify *Idealism* [as Germanic fathers of Quantum Mechanics might have] when George Berkeley would have served as a better standard. But a simple-hearted, direct speculation was Herbert's deepest foray into Philosophy, when he wrote: "If there actually is a Deep Reality, there must be some way to experience it."

Some scientists, like Nick's friend, Amit Goswami [author of *Self-Aware Universe*] trust both Qualified Non-Duality QND Meditation & of all things, a Science Lab. As it an all-encompassing Reality could be detected, like some kind of Gold-Rush ore, in some assay Lab.

But the deepest field of experience is our own Non-Dual Existence. Self-Inquire *Who am I ?* to find "Deep Reality" as your own inmost Self.

2 Quaint Body stories

In one of *Star Maker* author Olaf Stapleton's epic *Sci-Fi* novels his character, touring the Galaxy with a strange group of astral-projecting souls, takes on the *Chimerical* form of an "ugly" human-platypus of some sort. Viewing a female of the same strange Space-species, this character mentally reviews the progressive build-up of passion & lust he feels for the female. The entire description is so bizarre & yet so convincing that any male reader must thenceforth ever remember the eerie & arbitrary nature of any such lust, human or otherwise. A lowly lesson, but a good one.

In a much higher "body-story", a legend tells us of the occasion of Sri Shankara meeting his Guru, Govinda Bhagavatpada, himself a disciple of Gaudapada of *Mandukya Karika* fame. Hidden away under a rock overhang, meditating, Govinda finally responds to Shankara's entreaties for guidance. Stretching out his foot just far enough, Govinda extends one big toe & the young Shankara takes hold, not about to let go. This metaphor for "latching on" to the Guru's guidance is a classic.

As a child hearing the reading of New Testament gospels, I instinctively identified with the apostles. How wondrous their great, good-fortune ! Oh, if ever I could have such opportunity, I would not wait for the cock to crow 3 times. So when after a lifetime of entreaty, Guru's toe was extended, I never did let go.

Reality can be indicated, pointed out, hinted by special & sometimes spectacular *words*:

Eternal in both Past & Future, indeed Timeless.

Infinite, Silent, All-Wisdom.

Resting safe as pure Being, Existence itself, without a trace of Individuality or Objectivity.

Reality ever is itself, knows itself, & when we open to it with sincere effort, the Real realizes itself by reveals itself to itself, which is to say: one's Self.

Knock, knock !

Do you exist ?

Assuredly, yes !

Do you know that you exist ?

How do you know ? How instantaneous, immediate, deep, & certain is that Self-Knowledge ?

With what instrument is one's Existence known, [or lack of instrument] ?

Or is this direct Knowledge ?

Penetrate deeply inward to the Source of this Being with the probe: "*Who am I ?*"

deham naham, koham so'ham *Ramana Maharshi*

deham the Body; *naham* is not "I"

koham who am "I" ? ; *so-ham* I am He / I am *That*

Being as Consciousness – some Master Nome comments

Spontaneous, off-the-cuff comments by a World Teacher [even if not so widely recognized as such in his/her lifetime] – in response to questions in Satsang, are typically very deep.

" If you deeply, penetratingly inquire within yourself "Who am I ?" you find that you cannot possibly be a body; nor can you be an individualized or separated Mind; nor can you be the idea of "I" which is just an idea & not your essential Being, or the quintessential Consciousness."

Master Nome

This perfect summary warrants word-for-word adherence. Examined carefully, without "body-image" prejudice, [*typically stronger when the Body is self-appraised as especially beautiful, or the opposite*], that trillion-cell, dying sack of unlikely atoms belongs in a zoo or biology lab more than in the center of your Mind as one's actual Identity. Can I really be this salt-water bag, jammed with muscle-meat & neurons ? Where is my actual self in all that mess ? Where was that Body a hundred years ago ? Where will it be a hundred years from now ? If this Consciousness began decades ago, then how ? How do wet neurons "know", how do they seem to think ? Will I really soon disappear ? Or could there really be some individual "soul" transported to some fairy-tale Purgatory jail-house, or worse ? Who makes this stuff up ?

How about some "Mind" that is a supposedly invisible, individual *ghost* that generates unsubstantial thoughts, each lasting for an instant, none with any way to contact other thoughts or some *objective*

outer entities ? Materialist nerve-soup theories are just as flimsy. Am I what I think ? What is a Mind anyway ?

Then there's that instantaneous notion "I", the reference for each & every thought – good/bad for "me", close/far from "me", & so on. Some inner certainty of Existence is doubtless. But what constitutes any actual self that "I" could refer to ? Can "I" be anything *objective* at all, or must it not be point to a pure *Subjectivity* that must be Formless, without boundary or separation, & not-individualized ? As for the true Universal, Non-Dual "I", what does it "do", how does it "be" ? Find "I" to be Pure Consciousness.

More spontaneous, deep comments by a World Teacher.

"The bodies here do not make for a multiplicity of selves. The idea of "others" exists only in one's Mind, as does the entire world. Trace this Mind to its source. From where do its ideas originate ? You will find they originate from a sense of "I" which is integral to every one of its ideas. Inquire further to see the core, or nature of this "I". You will find its real "I"– nature, the non-ego state." Master Nome

Hardly anything is taken for granted more than all the "others" here with us – friends. Relatives, associates, people on the street & where we work. What ? Nobody here but us chickens ? [*an old cliché from a song title, an Our Gang phrase spoken by a racial stereotype kid hiding in a chicken coop, & a turn-of-the-century racial magazine parody long before that*]

All Perception & Conception is thought in an unreal Mind, & that goes for our own Body & all the "others". Oh, we are real & so are they all – but as One Consciousness – not as separate bodies housing separate individuals. If there was a Mind, an empty Container with no form, no boundaries, it would be like a 3-D graph-space with thoughts, somehow floating in the Coordinate Space. It is like a Coordinate Space in that each thought is defined with reference to a central Origin, somewhat as on a graph. Every indefinable thought has supposed meaning, only with reference to that Origin which is Ego. Like this metaphor, or with whatever other theory or nature that a Mind is supposed to have, can any such concept actually be Real ?

Penetrating deeply with Self-Inquiry, abide in *"the core, or nature of this "I" ... its real "I"– nature, the non-ego state"* – the Absolute Non-Dual Self.

More spontaneous, deep comments by a World Teacher.

"That should be known as Self Realization in which no alternative is possible, in which there is just one infinite, unconditioned, eternal, homogeneous, formless Self, which is not the cause of anything which is not the effect of any thing else, in which there is nothing else, but which is infinite, with no division, no separation, & which has no parts within it. It is absolute & not in relation to anything else, but just is as it is. As for anything else, it also is just the same Absolute. To realize this is very simple. It is simpler than even a thought. It is simpler than the idea of "I". That divine simplicity lies where you are alone with no "I" to disturb you." Master Nome

Embellishing comment on the text is impossible in this case. More to the point this time is the issue of realizing the above directly within oneself. To rest in the superficial "I", for just an instant, & then sink as Consciousness, with full intensity, in toward the True Self & abide there peacefully brings effortless Self-Realization in short or long order. Whatever the time, whatever the effort – it's worth it.

The quote itself is one of the most complete & insightful definitions of Self-Realization to be found anywhere, in any language.

The Teaching is that of perpetual Truth, for Reality does not have an alternative. All Peace, Happiness, & Freedom is inherent in this Reality known as Brahman, the vast Absolute, which is neither an object nor an individual. The only way to realize it is to abide in identity with it. Master Nome

Essence Of The Teaching

Non-Duality is the Essence of the Teaching, & also the source of the Teaching, & each one who comprehends the Teaching. All these are one & the same thing. The same is imperturbable Peace & Ananda, Bliss, the Happiness that leaves nothing else to be desired. The same is that immense Freedom, Moksha, or Liberation from all of the imagined Bondage, Freedom which does not depend upon objects, situations, events, or conditions of any kind.

It is not that you become That, as if you had the power to break off from it & return to it at some later date, but, rather, That, the Absolute, is the solitary Existence always, & That is what you are. This is true to such an extent that you are not a part of it, nor is it a part of you, but rather the Self is the Absolute, & the Absolute is the Self; the Absolute is not other, & the Self is not other. Master Nome

Tat Tvam Asi, That You Are

To abide in identity with this Reality known as Brahman, the vast Absolute, you must know yourself. "Tat Tvam Asi", the Mahavakya, [great proclamation] of the Upanishads about you & this Absolute Reality, or God, Brahman, "That You Are." Therefore, know yourself. If you know yourself, you know the Absolute, & what you know is what you are.

Atma Vichara, Self-Inquiry

Sri Shankara & Bhagavan Sri Ramana Maharshi described the practical means to attain Self-Knowledge as Atma Vichara, usually translated as Self-Inquiry, "Who am I ?" But repeated self-questioning is not the intended meaning, but it is rather the inward Self direction denoted. Alternate translations include: "Self-attention". Alternate Sanskrit indicators include: Atma Nishta, "Self-abidance".

If the question "Who am I ?" is helpful, the a singular deep-felt, silent inward-probe could be enough. Vichara generally has alternate meanings of "pondering, deliberation, consideration, reflection, examination, investigation" in the sense of "unbiased examination with a view to arriving at the truth."

And so Atma Vichara means "Self-investigation", "Self-scrutiny" or "Self-examination" of the fundamental Consciousness "I am" with a keen focus & intensity. Thus we awaken to That.

Methods of "Self-surrender" & "Self-denial" are equivalent, so long as Individuality, Ego is erased.

"The Being that is seemingly individualized is actually always infinite and undifferentiated. In the very space in which appears Samsara, the repetitive cycle of birth, Illusion, and death, is the infinite, the eternal. The very nature of the one who seems as if bound is Liberation. At the moment that you were born, no one was born. At the moment a thought arises, nothing actually occurs.

Where Samsara seems to be, there is really only Brahman, the infinite, eternal Being-Consciousness-Bliss, which, in Self-Knowledge, we know as our real nature, Always, there is just this one Existence, which perpetually is just as it is. Samsara, or the Illusion of duality and its consequent suffering, is the result of imagination. That imagination is constituted primarily of misidentification. If misidentification, which is ignorance, ceases, Samsara, or, Illusion, ceases. The Illusion, or Samsara, and any of its bondage and suffering, depend entirely upon misidentification. Such is ignorance regarding one's own nature.

If ignorance is done away with, Samsara is found not to be anywhere. This is why it is said that Maya, or Illusion, is inexplicable, for, when we find its nature, it ceases to exist, For the purpose of Self-Realization, or Liberation from all of the imagined bondage, inquire into the nature of your Being. If it seems to be individualized, inquire into the individualized being, and the individuality, being false and an Illusion, it will cease to exist." Master Nome

So if there really is no Illusion, no World, no Body, no Mind, no Individual Ego, then what up ?

One of any number of takes on the whole thing could go like this:

A notion of "other" seems to flicker in dimensionless, infinite Consciousness. But "other" leaves behind a "me" – the Ego—"I". Other thoughts referenced to this false "I" make up a Personality, an Individual Mind. Mind pretends to function through a Brain, with Senses, all in a head-quarters on top of a Body that moves & lives on a planet in a Universe.

Yet just as every Conception takes up no space in that space-less Mind, so too every Perception projects "out" from Mind as just another thought & takes up no space either. The objects perceived, the World just ain't really there. Only the thoughts & they're no more substantive than the Dream thoughts that make up every Dream world we experience. Even when we think we enjoy a World, that's all just an inside job too. Ditto for sorrow. Happiness feels very inside, just like Love because they're both the same Reality – Consciousness.

Whence a World ?

Picking up where we left off last Blog, given a seeming Mind: Whence a World ? Fundamentally, we trade in formless non-dimensionality for a more *objective* idea of a "space".

Mocking the infinite *subjective* & dimensionless "space" of Consciousness, the reflected light of Mind careens off the apparent 0-D *objective* "space" of Ego—"I", the individual, false *self*.

Starting with the simplest, that 1-D *objective* "space" of Thought–flow streams forth from the 0-D *objective* reference Origin of Ego. Even more *objective* is the echo of 1-D Thought–flow we sense as "Time". Sequence of Sound, Music, Communication, etc. similarly parallel the 1-D flow of Thought & Time.

Perhaps 2-D would be the inner Screen of the Mind, the mental "windshield" also represented in cinema, TV, monitors, etc. with perspective suggesting 3-D in each.

True 3-D Space is just another version of the same concept, only upping the dimension each time. There is also a 3-D Stage or theater of the Mind where 3-D events are envisioned. If there was a Brain, we'd have to say that each space consists merely of electrical activity in the Visual Cortex & so on. The same basic idea is repeated & adapted to each context, repeated over & over again.

Space, Time, Mind, & other big-container concepts comprise the foundation for one's World-view & much of all thought. Hiding in plain sight is the fact that one single, small Idea is the repeated *blueprint* for each & every one of these big-container concepts. For the most part, 1-D (*Time, Thought-flow, etc.*) or 3 dimensions, 3-D (*Space, World, etc.*) model the "Container" concepts, with the exception being the Visual "TV/Cinema-Screen of the imaging Mind". The latter is most easily modeled as the familiar 2-D Cartesian Container Coordinate Space learned in school for "graphs".

The "empty graph paper" is the Cartesian Container Coordinate Space, the core constituent sub-concept of all these Ideas. [*Descartes' Graph reflected that sense of a "Space" with the grid from fishnets & later Greek geodesy (latitude-longitude).*] The Graph's particular 2-D Space is also the TV or Cinema Screen, the Visual Screen of Image in the Mind (*or on computer*) [*with 3-D suggested by perspective as in a drawing*]. This one same empty expanse is the Container Space for all the big-category concepts & is repeated for each one. Empty Space is like empty Time or empty Mind, all just thought, & essentially the same thought. We're just not used to recognizing that similarity because we project Space & Time to be more than the *thought* of them. We project them to be *objective* realities "on the outside".

Each Container contains Coordinate Points or minute entities like Moments, Locations, Thoughts or pieces of an Image, a Sound, or other Sense Percept. But every such entity is undefined without reference to a Central Origin, which on a Graph is the (0, 0) crossing point of 2 Axes [*3 in 3-D, 1 in 1-D*]. The 1-D single Axis has a Central Origin, (0), 3-D has (0, 0, 0). The single Axis of Time serves also for Sound Sequence or Thought Flow.

Space may use for its Horizontal Axis [*for X abscissa*] West-to-East. Its Vertical Axis [*for Y ordinate*] may be East-to-North, while its *out-of-the-page* [*Z*] Axis could be Down-to-Up.

Thoughts or pieces of an Image, a Sound, any Sensation or Thought-form are [*somehow*] arranged entities characteristic of a given Cartesian Container Coordinate Space, all defined with reference to their respective Origins. So 2-D locations on the TV/Cinema/Visual-Screen of the Mind are referenced to the Origin of Central Focus or mental "Here". More proper 3-D locations in "Physical" [*perceived that way*] Space are referenced to the Origin of Physical Here. Thoughts are referenced in Mind to the Ego-I or Me Origin. The 1-D Linear Thought-flow & Sound-sequence are referenced, just as is Time itself to the Origin of the Now Moment. The 3-D Tactile & Visually Scanned World of Objects in Physical Space could be said to have one's Body as the "Origin" which in this case is not an infinitesimal 0-D Coordinate Point like the other Origins.

To flesh out that additional detail [*among a number of imagined others*] of these Container Coordinate Spaces, we can see the Body as a small Micro-Container-Space in itself. The boundaries of a Micro-Container-Space constitute the line dividing Inner from Outer, in that latter case between the physically inner Me & the Outer World. A Micro-Container-Space in 3-D Physical Space might be one's Vicinity, in 1-D Time it might be one's Lifetime. A Micro-Container-Space around a 2-D map of Mind's thought or a 3-D or 4-D Space-Time of such thoughts could be the Personality enclosing Ideas close around the Ego-Origin.

Back in the 3-D or 4-D World of Objects, where the Body, a Micro-Container-Space in itself, serves as the best practical Macro-Origin for Objects outside that Body. Similarly, the Lifetime Micro-Container-Space could be a Macro-Origin for a longer scale of Time, just as the Vicinity Micro-Container-Space could be a Macro-Origin for a larger scales of Distance. The infinitesimal Now & Here Origins still serve as Origins within the Time & Vicinity Micro-Container-Spaces. If pressed for a "more infinitesimal" Origin within the Body Micro-Container-Space which alone best serves as a Macro-Origin for the World of objects, then such a more inner Origin might be the Brain within the Body, or the Cortex, neither completely infinitesimal, but still rather discrete. Each Macro-Origin/ Micro-Space is the same kind of "local neighborhood" in each case. Body – Planet – Star system – Galaxy – Groups etc. are successively larger Macro-Origin/ Micro-Spaces or "local neighborhoods".

Mathematical categories & curiosities aside, the point of these simplistic models is to suggest that Mind, Time, Space, & the World are not *objective* "givens" with fixed qualities. Different people experience these differently, & each of us also does so differently at different times. However modeled, or not, these big-category concepts are mental projections, not fixed realities. The Coordinate Space models suggest that the same old "space with a center" Idea is repeated over & over again for Mind, Time, Space, & the World. More importantly, these represent the *net* of Illusion that distracts us from recognition of our core Identity, the Non-Dual Brahman, the Self of Absolute Existence, pure Non-Dual Consciousness, & complete Happiness, Love, Bliss, Peace, & Liberation

Mind of course includes all of those . But specifically focusing on Mind itself as one of the Container-Spaces, ever with Thoughts as the Coordinate Points & the Ego– I or Me as there reference Origin, models for Mind appear in 5 different dimensional aspects:

0-D for the core [*false*] Ego Identity, Me

1-D for the sequence of Thought

2-D for the visual screen of the Mind

3-D for the theater of the Mind

4-D for lifetime identity Personality, born, growing, dying in Waking State Time

The 1-D Space of Time overlaps somewhat with the Mind's 1-D for the sequence of Thought, with Moments for the points on the Timeline with Now another Origin along with Ego. Sound & other Sequences compare as well, with Auditory Sense most aligned with this 1-D as in the chart up above. Almost by default Olfactory & Gustatory Senses matched up with 0-D, in some vague way. Olfactory especially aligns a bit with Ego, or at least the Limbic System in terms of fear & other Emotions.

Vision as been lined up internally with the 2-D Screen of the Mind & also 3-D *via Perspective* & internally in the *Theater-Stage* of the Mind. But 3-D properly belongs to Tactile [*somato-sensory Somesthetic, Proprioception, Nociception, Haptic-touch including lateral motion, pressure, enclosure. contour following*] & Vestibular-balance. Yet even Tactile Senses, like Vision creates 3-D one dimension at a time. Using 1-D Time-sense we instinctively measure a visual scan or a feeling by how long it takes in context, all things considered. This gives us the 1-D of *Length* as a Perceptual Concept. In some *orthogonal* sense [*generalized "perpendicular"*], another Dimension is simultaneously "calculated" as *Width* & "multiplied *so to speak* " by *Length* to yield 2-D "*Area*" or general "expanse".

Again in another *orthogonal* sense a 3rd Dimension is likewise "calculated" as *Depth* & "multiplied" again to fill 2-D "expanse" out into tangible "*volume*" or Mass. In this way Tactile & Visual Sense , create a 3-D World or ant given Object, one Dimension at a time, quick enough to seem simultaneous.

So the chart op above loosely links the Senses with big-category concepts/mental-projections. From there the ancient "elements" or phases are, by serendipity, loosely matched to both Senses & characteristic Dimensions, to some degree. Even Fractal Dimensions can be worked into the Concept scheme. For one example, a 2-D sketch could contain edges & outlines. Some 2 ½ Dimension could indicate the shading & texture suggestive of 3-D. Likewise, 4-D Space-Time has with Here & Now at (0,0,0,0) Origin.

So again, the World fills Space with Objects, etc. as points with an *extended* Macro-Origin reference as the Body. While Hearing naturally parallels Time in Sound & Music, all being mostly 1-D, Vision naturally scans 2-D Screens suggestive of 3-D Space. These Sense Perceptions along with Tactile, etc. Senses *concretize* a World. While the Body is an *extended* or Macro-Origin reference Origin for the coordinate space of the World, that same Body can be a Micro-Space in itself, with it own smaller Macro-Origin as perhaps the Brain. The Body-skin marks the *inside–outside* boundary in the World.

All the Space–Origin concepts are similare. Self-Inquiry traces back along short or long routes from any of the above, especially from Thoughts, questing "Whose thought?" "Mine." "Who am I ?" "Whence am I ?" which is to say finding the "place" in Consciousness where the Ego-"I" seems to arise. Find it to never arise there. Remain as that Consciousness, the Non–Dual Self.

"The Absolute can only be known by the Absolute within you."
Master Nome

The "*trick*" of Self-Inquiry

Some will understandably wonder about the "Who am I ?" of Self-Inquiry in terms of "which I, which Self" is the target of the question ? Is it the True Self, Absolute Non-Dual Atman, or the false, individual Ego– "I" self ?

The initial Self-attention, subsequent Self-investigation, & ultimate Self-abidance that makes up the Maharshi's Teaching of Self-Inquiry could be said to suggest "Who am I ?" as more of a "direction" – an inward direction for Consciousness turning in on itself. As a "direction", either goal, the True Self, Absolute Non-Dual Atman, or the false, individual Ego– "I" self will do. Once directed inward, Consciousness finds itself. No false, individual Ego– "I" self is found, but only the True Self, Absolute Non-Dual Atman.

Another take on the issue [*but not on the inquiry itself*] could focus first on the fictitious Ego or Mind, the individual self. This limited & distorted "consciousness" bases its seeming existence on its role as a pseudo-Subject (*really only reflecting light of Consciousness*). This pseudo-Subject defines itself by Duality, by attending to objects [*internal & external*] other than itself. Turning inward in Self-Inquiry, other things are "lost" just as in Deep Dreamless Sleep. But accomplished consciously in this Waking State, the Ego or Mind, the individual self ceases to veil the True Self, Absolute Non-Dual Atman.

Self-Abidance *ātma-niṣṭha*

Just short of & continuously identical with *moksha* Liberation is said to be the practice & state that is the endpoint of both *ātma vichāra* Self-Inquiry & also supreme Non-Dual Devotion & Surrender to God and/or Guru. That in-common practice & state *ātma niṣṭha* Self-Abidance.

Concentrated penetration to the core Reality with Self-Inquiry & giving up attachment to all that is considered as "me" & "mine" in renunciation of individual will [*not my will, but thine*] – both or either of these paths to Egoless Enlightenment will ultimately require abandoning identity with a Mind, that poor *objective* substitute for *subjective* Pure Consciousness.

Ego reference-identity on the one hand [*vs. inquiry*], & Desire–Attachment on the other hand [*vs. devotion*] are inherent in the Mind. They are the very fabric of which the Mind is made. So long as one self-identifies as an Individual "I", there will also be a sense of Attachment to what is "mine", all the way down to the Life of the Body. Surrender of individual will & relinquishment of Attachment necessitates inquiry into the nature of Mind or surrender the mind that has an individual will & feels attachment to the Body & other possessions. Individual identity – feeling "I am a Person, a separate

Individual, a Mind living in the Waking State inside a Body" – all that is merely False & distorted & the root cause of all Desire & all Suffering. Equivalent to Surrender of Ego is close examination & Discrimination through Self-Inquiry. So along with scrutiny of Ego being:

- (1) the correct "inward direction" for Self-Abidance as the Self, &
- (2) the way to strip Ego of its objects so that it vanishes, &
- (3) Discriminating-Knowledge that dissolve supporting *vasana* Tendencies, the also –
- (4) recognition & abandonment of false Ego as false compares to:

giving up the false notion that mistakes a wayside *Rope* for an hallucinated *Snake* in the dim light of dusk. Looking closely at the *Snake*, we discover that it is in fact nothing but a *Rope*. So too, if we examine or surrender Ego–"I", we discover that it is in fact nothing but the Real & unlimited Pure Consciousness. Such is Self-Abidance.

No Body but Me

prajnanam brahma –

Perfect Knowledge (Infinite Consciousness) is Brahman. – a mahavakya

We may reach a point where Discrimination gets things sorted out, & then the thought comes about "where I'm going tomorrow." But oops! There is no "where", no "tomorrow", & especially no "me". So then what ? Do we see no going to work, not getting out of bed; then what ?

Well, we don't need Bertrand Russell to tells us we just got tangled in a confusion of "logical types". But let's forget all that & keep it simple. If "everyday Life" appears in a Waking State, as Pure

Consciousness yourself, you remain as the *Witness*, if that much. Like some adventure or mis-adventure in a Dream, you're never really in it.

More attention, or all attention can be returned to perpetual Self-Inquiry, which is perpetual Self-Abidance, which is Reality. If the question should be asked: "what about the one going to work, in that transient Waking State Dream", well, he still goes, or doesn't. He acts with more integrity, his Life becomes more harmonious, or not, but it all remains a Dream, composed of substanceless thoughts, bleached out against the radiance of Infinite Consciousness. Patterns in Mind called *karma* determine Waking Dream events but the Self remains untouched, somewhat like the sleeper does in his bed.

Fraction of a Shankara verse

brahma satyath jaganmithya

Brahman is the Truth, the Universe is false.

[from the 1st line of v. 20 *The Rows of Garlands of Brahman Knowledge*]

"If one fully realizes its significance, the Truth shines as self-evident." Master Nome

In the ensuing series we explore, step by step, some of Master Nome's commentary on these few words. For now we let it sink in & mention only briefly the background practices recommended by Sri Shankara & Sri Ramana Maharshi: discerning the source & nature of Happiness, & divine Love for all beings, along with the 4-fold:

4 Requisites *Sadhana Chatustaya*

I. Non-Attachment (*vairagya*)

II. Discrimination (*viveka*)

III. Desire for Liberation (*mumukshutva*)

IV. the 6 virtues (*shatsampati*):

1) Tranquility (*shama*)

2) Control (*dama*) of Senses (*indriyas*)

3) Withdrawal (*uparati*) from Sensory experience

4) Forbearance (*titiksha*)

5) Faith (*shraddha*)

6) Focus (*samadhana*)

along with the 3–stage practice:

1) listening (*sravana*)

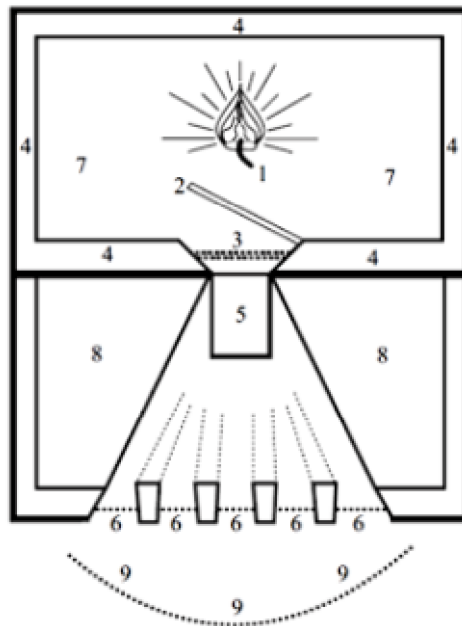
2) reflecting (*manana*)

3) deep contemplative meditation (*niddhidhyasana*)

4 *Mahavakyas*

Brahman is the Truth, the Universe is false.

Essence of Enquiry 1



Whatever one might be experiencing, there is behind it the silent conviction: "I exist". Always, we feel that we exist. That conviction, that "I exist" feeling points to Absolute Reality which is our true Being, our Existence. Without this basis of Existence, or Being, the very idea, "I am" could not appear & without the idea "I am" there could not be the idea: "This is". Unfortunately, for the moment, that 2nd impression is the onset of Illusion if we take the objective "this" to be real in the way the subjective "I" is Real. In fact, taking the objective "this" to be real reduces one's sense of "I" to a mutually objective Ego–I, another object that poses as an Individualized Subject. But the only real Subject is the true "I" which is Pure Non-Dual Consciousness. Abandoning the Ego–I also eliminates mis-apprehension of "this" as real, but accomplishing these in reverse order can be more effective in some cases.

Initially, Ego-I becomes the root of a "Mind" or imagined container of thoughts. Mind is symbolized objectively as a Brain & Sense Organs, housed in "this" which is taken to be a Body – a symbolic "headquarters" [literally] for the Ego-self. That Body needs a Planet to live on, which occurs in a Star system, in a Galaxy in a local Group, in a Cluster, in a "local neighborhood" in each case.

To the baby, the original "this" foci are mother's breast, her face, & his own fingers & hands. Later he identifies the Body as his Ego-self with mother, pacifier, blanket, etc. as "other" or "this" [idam]. The Vedas tell us that whenever there is an "other" there is Fear, even if that be not Aversion but Fear of loss which is Attachment. [By the way, when that Baby says "da" or "da da" he says, not "Dad" but rather the indicative "That" of PIE languages as in "Tat Tvam Asi", "Om Tat Sat" or the Buddhist "Tathagata"].

But the very existence of "I" & the existence of "this" depend on Absolute Existence. What is it that truly exists ? That would be Existence & not merely the idea of existing. In one's experience, there is always firm, unshakeable conviction that there is Existence for oneself does exist. Someone would still their self have to exist in order to attempt denial of Existence. The Formless Reality, the Self is not "Nothing", but is rather, actual Existence.

What can be said about Existence ?

Existence is inconceivable, all the while free from & innately free from Thought. Such Being is Formless & indivisible so that we first have to assume, that Thought even has some kind of existence, before we need say that Pure Being, the Self is free from Thought. Given that to assumption about Thought existing in the first place, we come to the rescue with Self-Inquiry as to Who am I ? which reveals your Thought-free nature.. One's True Nature is Pure Consciousness & not Thought. One's Existence is self-known but cannot be something that is conceived, something free from Thought.

Only Delusion through Imagination connects Consciousness with Thought. That Illusion caused by self-Delusion, that Illusion of separate, real Thought alone constitutes Bondage. Drop the Illusion, transcend any Thought about Existence & abide just as the Existence, itself, Reality. Find Existence is devoid of Thought.

What can be said about Thought ? What is Thought's nature ? [indefinable] What is Thought's substance ? [nebulous nothingness] If we assume Thought exists, we do so by way of another Thought about Thought.

Without *Thought* there is no Duality. Existence is Non-Dual, without Duality, no possibility of *Thought*. Existence, the one Self is free from *Thought*, & the Self is devoid of *Thought*. Being without *Thought*, where can there be Illusion ? Where can there be Bondage or limitation ? Without *Thought*, where is *Samsara* ?



“That which is Bliss is, verily the Self.
Bliss & the Self are not distinct & separate,
but are one & identical, & that alone is Real.”
Who am I ?

Un-knowing one's Mis-identification with the Body, allows Self-Knowledge of one's True Nature to spontaneously shine as Blissful Self-Realization. Required Discrimination can benefit from Comparison & Contrast between **attributes** of the **Body** & the **attributeless indications** concerning the **Self**. While the **Body is changeful, sporadic, limited, objective, dependent, indirectly known & transitory**, the nature of the **Self is immutable, continuous, unlimited, nonobjective, nondependent, directly known, eternal**. Thus noting the nature of the Self, realize how the **Self** is not the **Body**. The Self is not the Body, nor in a Body, nor in possession of a Body.

The Self's nature is forever Infinite & Formless. The Self is bodiless Being-Consciousness-Bliss. Sri Bhagavan Ramana Maharshi would say that to **be as you are** is the purpose of spiritual practice. Abidance as you are, as forever un-modified Being, is Realization & Bliss. Self-Inquiry is the means of attaining the state of Sahaja Nirvikalpa Samadhi, the natural, innate, & effortless State. Effort in spiritual practice, no effort in Realization, but not the other way around. The True Nature of Self ever bodiless & liberated from bondage & consequent suffering, abiding forever as infinite Wisdom & Bliss.

devote to Absolute = being / abide-as Absolute = no – Ego– I

Realization of the Absolute comes by dissolution of Ego – just a figment of Imagination. All beings seek profound Happiness. Those who seek it in the Absolute, find it.

B ==> P

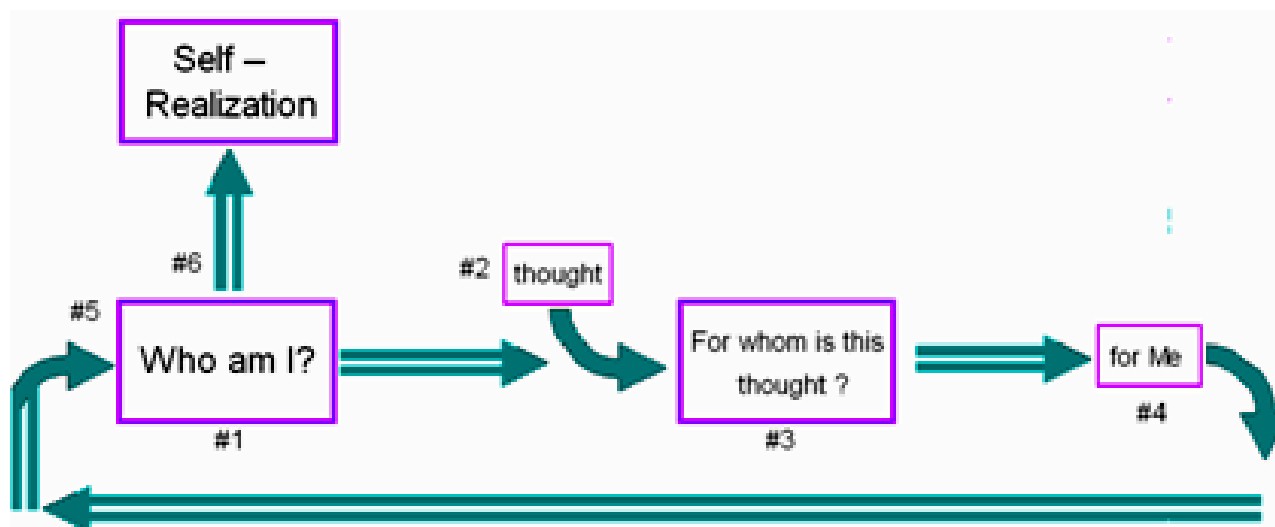
With a Body, there is Suffering.

Ecto-Morph; Meso-Morph; Endo-Morph – or equivalently – Cerebro-tonic; Somato-tonic; Viscero-tonic is a 3-way guna-inspired Body-category scheme based on most characteristic germ layer or structure, indicating **nerve, muscle, or viscera Body-orientation**



To gain the state Eternal Bliss, devoid of Suffering, cease to Mis-identify with a Body. Ignorance is ever of the character of Mis-Identification & results in the Illusion of Bondage, experienced as Suffering. To destroy Bondage, we should abandon that Mis-Identification that constitutes Ignorance. Self-Inquiry, Atma Vichara is Inquiry into the Self in search of Reality. We might even call Desire for false sources of Happiness to be erroneous Atma-Kama. Maharshi would say that with cessation of Atma Vichara, Self-Inquiry, then Inquiry into the World, Loka-Vichara commences. The falsely assumed "I" is the Performer of actions in a World. Turning within to face that false self, such cannot be found & we face the True Self. "Bypassing" the Illusion, we reach the Reality by turning within to face the Absolute Self, the same as Knowledge & Consciousness.

The Body & its activities are of an objective, inert character. The false "I" knows pretends to know those experiences, but the only Knower is the Real "I" which is Consciousness. When not known, the Real "I" is mistaken to be the Body, to be Mis-identified with Sense experience, or assumed to be some Individualized "consciousness" or Mind. Be certain that anything that is objective cannot be possibly be the Self. Inquire into the True Nature of the "I" as Consciousness, ever the Knower, to be realized as unalloyed, blissful Being which is truly is Self. Inquire with full intensity & concentrated determination & desire to know the Absolute Truth. Having negated all that is objective, be unswervingly absorbed in Inquiry into one's True Nature so that the Self is revealed. "Be as you are" should not be misinterpreted as Mis-identifying the only cognizing entity as anything in Space & Time.



If Action can be said to "occur" in a Waking State Dream, then such would be the role of a Body, but not ever the role of Transcendent Consciousness, the sole Reality, from which thoughts creating a Waking State might seem to arise & into which they must finally subside. That Body is considered in Ignorance to consist of objective Matter throughout the intermittent Waking State Dreams between its Birth & Death. Presumed to recline in a bed, or the like, when Nightly Dream supplants that Waking State Dream, the Waking Body is not experienced while any given Dream Body is apparently experienced. Nor is a Waking Body experienced in Deep Dreamless Sleep when there is no "competing" or "excluding" Body exists at all. Given this "spotty" record of appearance, the essentially inert Body can hardly be claimed to be the True "I", the Self.

Nonetheless, when a Body is mistaken to be oneself, the apparent reflection of Consciousness in a "Mind" is mistaken to be a separate Individualized "knower", an Ego–I. Stripped of Mis-identification with that Body head-quarters [literally], neither Mind nor Ego can long continue, & Liberation ensues. Conversely, with full re-identification with Witnessing Consciousness, Pure Being or Self, or Existence-Consciousness-Happiness in any other manner, Mis-identification with Body, Mind, nor Ego cannot long continue, & Liberation ensues.

Short of either such Path, dropping Mis-identification with the Performer of Action, the Enjoyer of Pleasure, the victim of Suffering, the holder of Tendencies [vasanas], the Conceiver of concepts, the Perceiver of percepts, the Thinker of thoughts, or any such can remove a supporting "stone" in the "wall" of binding Ignorance. In whatever Form, to whatever degree, Knowledge alone destroys Ignorance, & not any kind of outer [physical] or inner [mental] Action.

Failing to finally & completely drop Mis-identification allows an intermittent [punctuated with Dream & Deep Dreamless Sleep] Waking State Dream to continue with Ups & Downs, ultimately: old age, disease, & death. Such is soon followed by another such Waking State Dream [re-incarnation] on the spinning Wheel of Birth & Death. Eventually, [subject to the delay of confusion bred from bad Karma] Liberation ensues. Why, wait ? Why, delay ?

Why does it work this way ? Does it work this way ? Has any of this really happened ? Such questions can, but need not be, part of the Self-Inquiry: Who am I ?

Suddenly Awakened From Deep Dreamless Sleep

Suddenly being awakened from Deep Dreamless Sleep is regrettable. Without thought, without a Body or World, we were happy in that state. If allowed to drift right back into Deep Dreamless Sleep, we often will. Dream is not quite as good, too much like this Waking Dream. If waking up there seems to be repeated – that sense of Other, leaving Ego as what else. Ego-referenced thoughts collectively seem a Mind, then Senses, Body, World. To the Body is attributed Action, Motion, Doing. Birth, Life, Death. Ego-"I" is identified with that Body image of Waking-state Mind, just as the Dream Personality had been identified with that Body image of Dream-state Mind. Though both states feature Perception & Conception, the Real Self is not an Object of either Perception or Conception in either Waking or Dream.

The moment Ego is destroyed, there follows the direct experience of the Blissful Self. Consisting solely of Ignorance, the Ego is destroyed by Knowledge alone. Inquiring “[Who am I ?](#)” with intensity, perseverance, & the most earnest desire to realize the Self is known, Ignorance vanishes, Bondage disappears, & Real Being, Ego-less & Bodiless, is self-revealed.

Mind in Abeyance [*manolaya*], Mind Destroyed [*manonasa*]



As much as *Samadhi* [ecstatic absorption in Reality] is rightfully lauded in the spiritual texts, Sri Atmananda occasionally repeated a "put-down" of the same, though he himself was a master of *Samadhi* experience. He would sometimes decry the "vicious *samskara* [tendency]" of implying the absolute necessity of *Samadhi*. Why ?

The context of such comments was a session of public instruction. Since each is already Liberated, already the Reality, no one act, even *Samadhi*, is an absolute pre-requisite. Many will never achieve *Samadhi* in this lifetime. To make a silly comparison, to playing basketball, many who play will never dunk in this lifetime. As much as that ability is helpful, one can nonetheless be a good player without that ability. So too can Self-Inquiry, if necessary, skip past all other levels of *Samadhi* to *Sahaja Nirvikalpa Samadhi*, final Liberation.

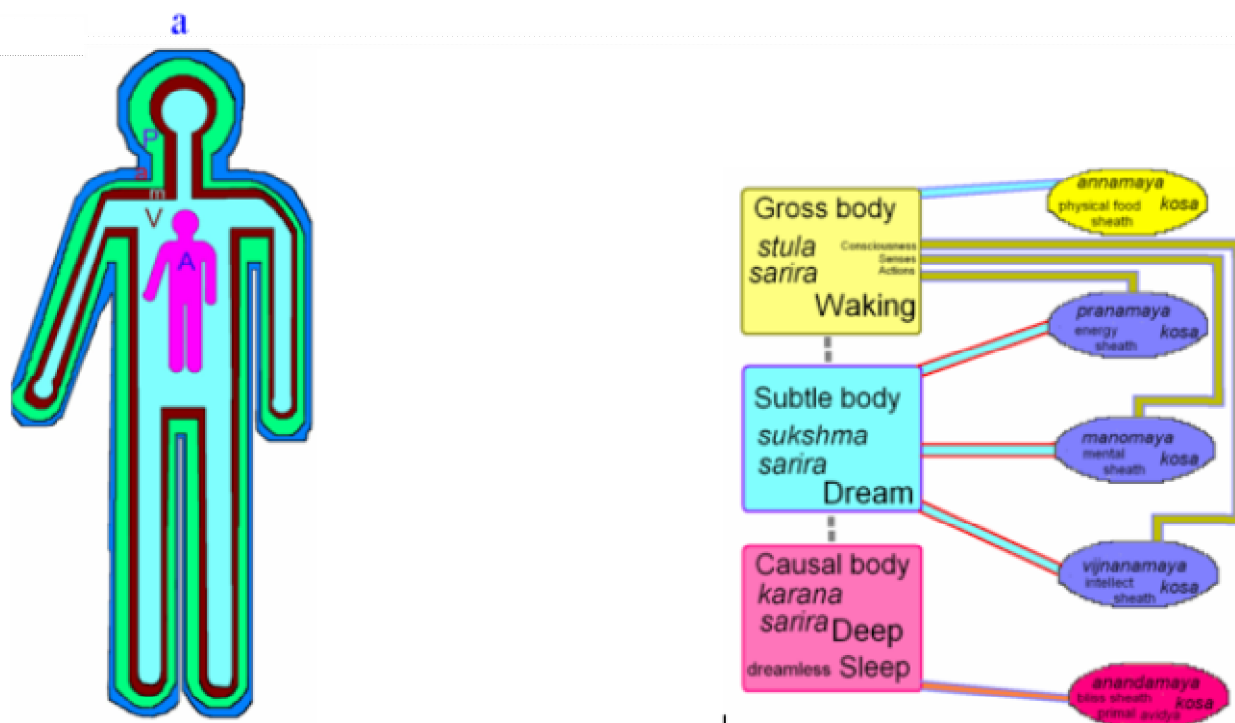
Sri Atmananda would certainly encourage *Samadhi* to all who can use it. But at the same time he apparently did not want to discourage those who could not. So just what are we talking about ? For one thing, *Samadhi* surpasses self-hypnosis or any soporific [*Tamasic* dull] stat known as *Yoga Nidra*, yogic sleep or *manolaya*, Mind in Abeyance. Temporary or Permanent, *Samadhi* is *manonasa*, Mind Destruction. Since "Mind" is only an illusory Reflection of Consciousness, this "Destruction" is just the actual ever-experienced.

Ecstatic Absorption in Meditation, the super-conscious state of *Samadhi* is described in 2 categories: *Savikalpa Samadhi* & *Nirvikalpa Samadhi* to which the former ca be a prelude. In *Savikalpa Samadhi* the meditator does not lose distinctions such as the Knower, Knowledge, & Known & the Mind still functions. *Savikalpa Samadhi* can be *Objective* or *Subjective*.

In *Objective Savikalpa Samadhi*, Thoughts in the Mind & other Objects such as the Sun or a flame are symbolic or regarded with indifference, maintaining the Self as one's Real Nature. Whereas *Subjective Savikalpa Samadhi* is associated with abstract thought such as the "Witness" or the "Self", then only a current of self-consciousness of the Self remains.

In *Nirvikalpa Samadhi* the meditator is free from distinctions such as the Knower, Knowledge, & the Known, & the Mind ceases to be active. In *Subjective Nirvikalpa Samadhi* the Mind is said to be steady 1

Ramana Maharshi also compared *Nirvikalpa Samadhi* to a bucket of water lowered into a well. If the bucket (Mind) that is merged with the water (Consciousness) in the well (the Self) retains a rope to draw the bucket out again, this is temporary *Nirvikalpa Samadhi*. With rope cut there is final *Sahaja Nirvikalpa Samadhi*.



Sheaths: a – Anna-, P– Prana-, m – Mano-, V – Vijnana-, A– Ananda-maya kosa

QND schemes for the Individual get complex in QND

QND qualified-non-duality adherents include some who take a subtler but also weak position on Theodicy, & this QND subset itself can be well divided into 2 groups for clarity.

a) One still retains some metaphysical version of a RWOT real-world-out-there ranging from Spinozan Deism-to-Panentheism to all kinds of Gnostic & Theosophical hierarchies of planes & levels with many hierarchies of beings. Exoteric Buddhism & Hinduism, for instance, retain almost biblical heavenly hosts & demonic hosts, armies at war with each other like angels & demons. Levels of heaven & hell [though never eternal hell – resurrected from Zoroaster by Eusebius] & astral planes of all description are the scene for elaborate delineations of karma. Hopefully, mysteries of Theodicy get lost or forgotten in all the confusion. In a sense this strategy, at best, results in a plan of not getting distracted, dealing with what karmically comes your way. One’s real job is primarily striving for union with God, the Buddha-Mind, or the Tao, but all in a less absolute sense.

b) The other QND sub-category approaches the next UQND category with a more cosmic theology but still maintains separate, Individual Souls created by a God, Saguna Brahman who Panentheistically constitutes the Universe as well. This other QND sub-category approaches the next UQND category but still stands distinct from UQND along lines of 2 Vedanta theories of Brahman:

i) Saguna Brahman or [Absolute Reality with Form] is the more objective aspect of or God which projects, dreams, or “like a spider extruding its web” somehow manifests a Universe out of its own substance. God’s Dream or Lila Sport, or Maya web of Illusion contains all of us as evanescent characters playing out multi-lifetime karma–learning. Karma dishes out rehabilitative sentences & R & R rewards on various heavenly, hellish, & other planes are determined by our thoughts, words & deeds that obscure the reality of God in & as it all. In this still QND category, Evil describes the wrong turns that we dream-characters take in our winding path. Victims of their own self-inflicted karma thereby fulfill retributive punishment from former transgressions recorded in the Akashic records or their own Mindstuff. But no matter how horrible, their suffering is expiatory, like Purgatory on the fly. Ultimately, as generalized above, Union with God is the destiny of all these dream characters or projection/sparks with immortal souls, even if thousands or millions of lifetimes are required.

ii) Nirguna Brahman or [Absolute Reality without Form] is the Buddha-Mind, Dharmakaya, most absolute Tao, is UQND un-qualified non-duality, mis-understood if we have a “Counting Problem” in that “there is only One even if it can seem that we are many.” Life & the Universe are illusions from which we awaken to rediscover that we are One all along. How this can happen remains a mystery as it must because the only resolution lies in the context of UQND non-qualified-non-duality where it just plain never happened. Evil, Suffering, & Theodicy are branded with the status of Illusion but this can still be weak solace to one who is suffering or who is or knows an innocent victim of Evil. Progressively, from the furthest advanced edge of QD through QND there is growing recognition that Ego is the selfish fount of misguided, ignorant Evil. Therefore, seeking Liberation, “erasing the Ego” is the only solution. Further into QND toward UQND, the surprise is no longer in the perverse depths of consummate Evil whenever it appears. Rather, in contemplating the inversion that is Ego, the seeker becomes surprised that with Ego at the “helm” that Evil is not even worse. Rather than feeling betrayed by God for “allowing” Ego, this seeker is grateful for the Grace that holds Ego Evil at bay, limits it, admits Goodness, & redeems in the end, all from Evil–Ego.

4) UQND un-qualified-non-duality alone has an answer for Theodicy, Evil, Ego, & all Suffering. Knowledge alone liberates, that is: Knowledge of the Self as Brahman, “1- without – a - 2nd.” Words cannot express UQND. Looking back across this brief Outline, we metaphorically see that needless suffering, Ego, Evil & such are the “fly in the ointment” for UQD, QD, & QND, the fatal flaw on the part of any one of them that belies UQD, QD, & QND posing as a complete understanding.

0) SPAM scientism-physicalism-atheism-materialism, needless to say, can only face Evil & Suffering with “fear & loathing” enough to inspire suicide in an adherent not living in Denial. In this “last” or “first” properly numbered, but listed-out-of-order entry, there is no God, so no Theodicy, no Divine Mystery or answer to Evil. Instead, Evil is trumpeted as a salient proof against the existence of God. Taking the lamest & least appropriate spokesmen for spirituality, the most obdurate Fundamentalists within UQD & their Bibles, all at face value, they see no answer forthcoming response at all to their question: "How can there be a God if he allows Evil & Suffering in the World ?" [Even Nature validates this SPAM in the screw-blow-fly, the guinea-worm, & a certain nasty fungus.]

Typically, the “allow” term in: "How can there be a God if He allows Evil & Suffering in the World ?" Objection carries a context of complete micro-management by special creations & miracles at all times, & a Legal Justice system context. The God of UQD has His fingers in every pie, all the time, or else He doesn't exist, they would say. Any undesired outcome is “God's will” & He is mean-spirited for intending & dictating the nasty ones. There “should” be no disease, no Evil, no Death, but only great family planning. God could not exist if He fails the criteria for fair play, good intentions, & support of life, liberty, & justice, & the American way, the pursuit if never finding of Happiness, & generally a good GDP & low unemployment rate for all. Then the fact that some of us are born weak, fat, sick, ugly, & impoverished is another issue but we'll take that up another day. All goes to show that God is not very nice, even without the unspeakably insane Eternal Hell, so therefore He could not exist, so say SPAM adherents.

Thus for SPAM, Evil proves no-God. So again. the contradiction of Evil Theodicy is resolved only in the “all Form is unreal” absolute resolution of UQND just previously reviewed.

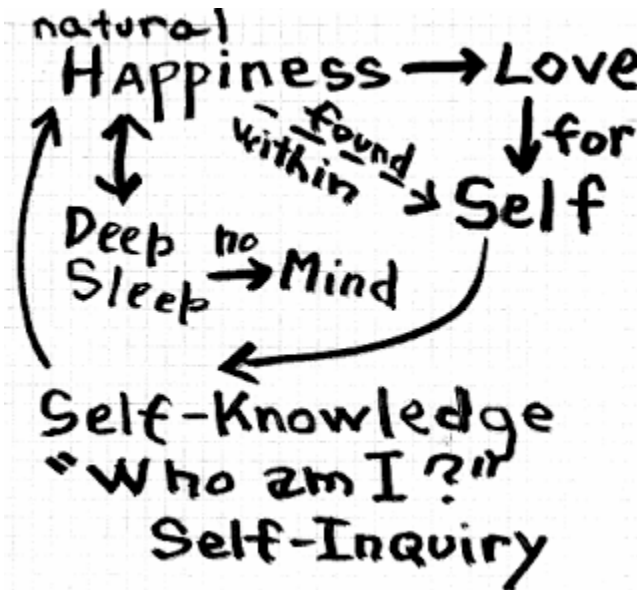
Less general a distinction than the Theodicy, our real point here is to compare QND & UQND around the issue of Reality being "In-effable". Within the context of QND, Reality is "In-effable" because no attempted description can ever be quite good enough. Within the context of UQND, Reality is "In-effable" in principle because there is no verbal or mental description for the Absolute, Formless, Nirguna Brahman .

brahma satyath jaganmithya

Brahman is the Truth, the Universe is false.

Happiness

The requisite background practices recommended for deep Knowledge of Shankara's ½ verse above was enumerated in a the previous Blog, starting with knowing the nature of Happiness & Love which amount to the same thing.



All beings desire happiness always, happiness without a tinge of sorrow. At the same time everybody loves himself best. The cause for love is only happiness. So, that happiness must lie within oneself. Further, that happiness is daily experienced by everyone in sleep when there is no mind. To attain that natural happiness one must know oneself. For that, Self-enquiry, 'Who am I?' is the chief means. – Ramana Maharshi's 1st publication "Who am I?"

Briefly stated nothing *objective* can be instrumental in rendering or increasing Happiness which is purely *subjective* & in no way related to any *objective* realm. On the hand, acquiring or attaining a given *object* can be found to consistently precede a "bump-up" in partial Happiness. So what's going on? Now "*object*" is a noun that can refer to any person, place, or thing, any situation, any quantity or measurement, & so on.

Shankara in several ways makes the point that even this partial "seemingly *object*-derived" Happiness is not experienced in the Mind nor at all controlled or reproducible by the Mind. Sure, there is an even lesser aliquot of Happiness forthcoming from remembrance of the "happy event", but that is a new & lesser Happiness connected with thus later mental remembrance experience. And that mental remembrance experience is never as intense as the "happy event" so recalled.

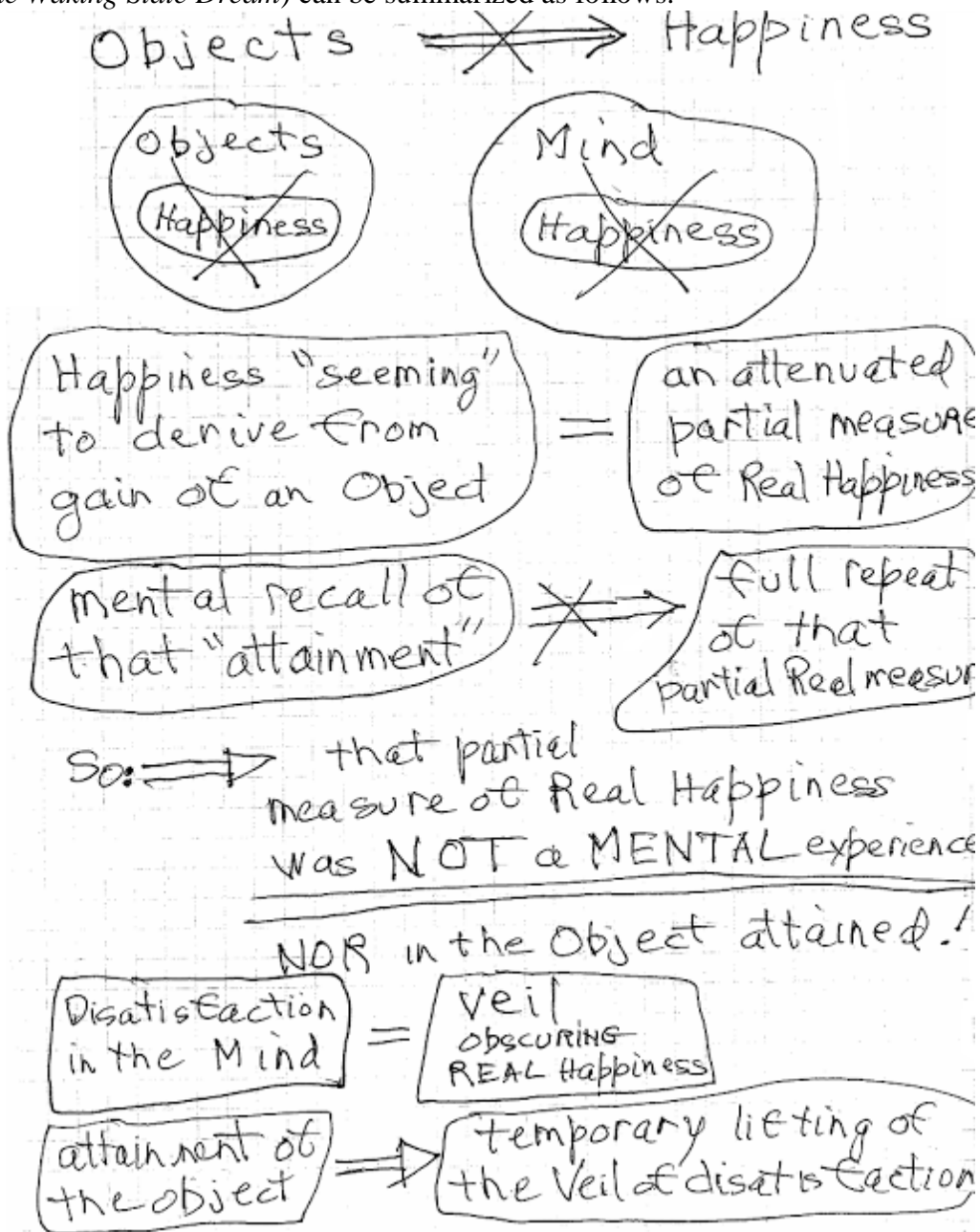
Yet, without the Mind functioning in the need way, mere proximity to or Sense experience of the *object* cannot prompt any Happiness, nor can Happiness be experienced on all occasions of the needed mental functioning & involvement with the *object*. Sometimes we don't like or want it. Nor will too little or way too much, or too much repetition always do the trick. At this point a brief related warning from one of the Buddha's 4 *Noble Truths* is apropos:

The nature of Life is Suffering:

- we suffer when we don't get what we want
- we suffer when we get what we don't want
- we suffer when we get what we want in that we sense that all is lost in Time

Anyway, so not in or from the *object*, not in or from the Mind, Happiness is shown by Shankara to be experienced in the Self, from the Self, & as in the Self, as the essential nature of the Self.

Given that peerless authority, & the power of his argument, available in several Shankara texts, again we might ask how does the consistent role of certain *objects* fit into the picture, at least for certain lower-level portions of partial Happiness ? The expedient explanation (*applicable within Maya, within the Illusion of the Waking State Dream*) can be summarized as follows:



1) the Mental dissatisfaction (*at lack of, loss of, wanting the Object*) seems to "Veil" out Eternal True Nature as Happiness itself, as the Self.

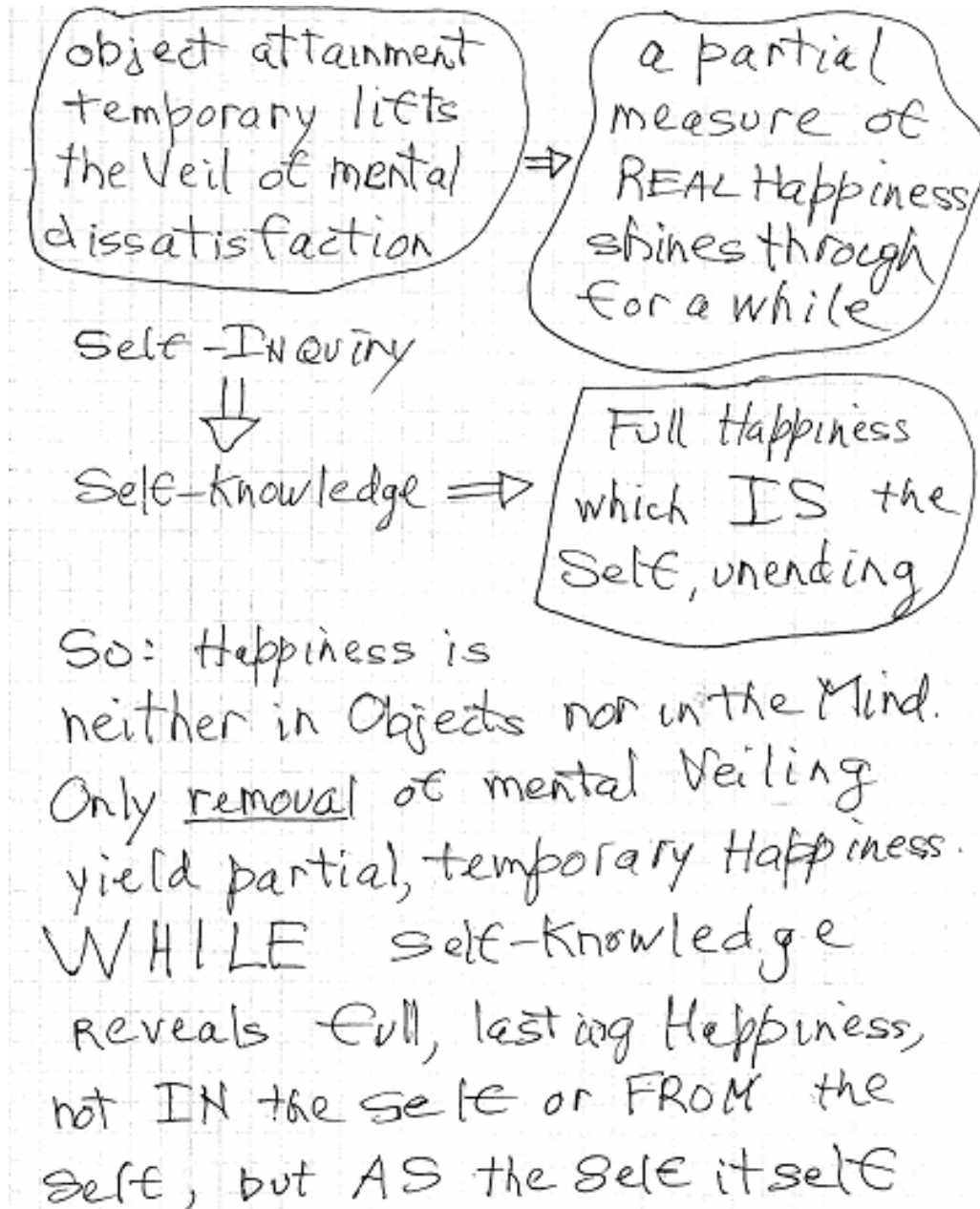
2) acquiring or attaining the said *object* allows a relaxing of that dissatisfaction "Veiling"

3) with "Veil" relaxes, a bit more of our natural Happiness shines through & we may incorrectly credit an *object* or some Mental process (*including Emotions, etc. which are only special kinds of*

thoughts). Alternatively, we can say that Bliss–Happiness–Love is the *only* Emotion & that Mental distortion seems to generate the plethora of lesser positive & negative "feelings".

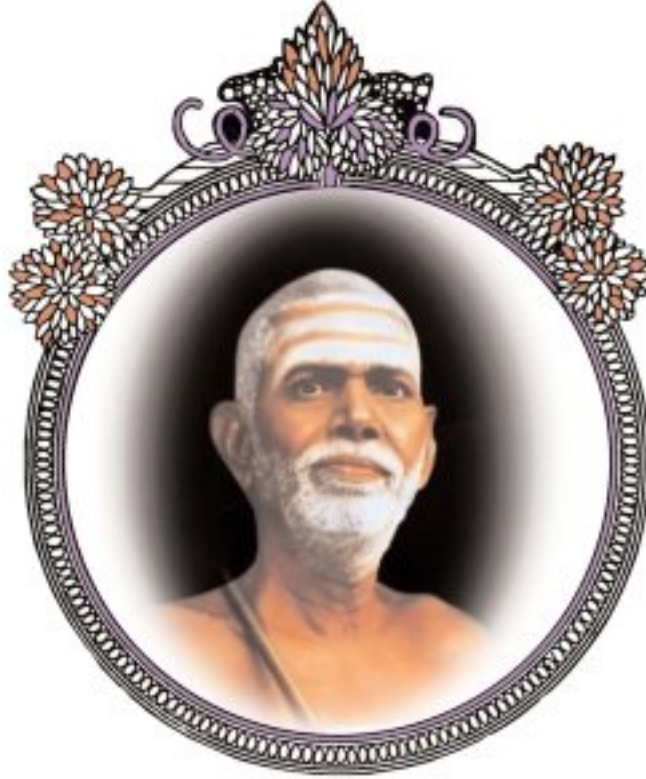
4) with fading or other loss of the *object*, dissatisfaction returns, down comes the "Veil", & our True Nature of Happiness seems to be attenuated, or almost totally lost.

5) the only reliable & complete remedy is Self-Knowledge, Liberation from imagined "dissatisfaction" or Bondage, Self-Realization as Happiness itself. *For that, Self-enquiry, 'Who am I?' is the chief means.* Ramana Maharshi



Happiness is the nature of the Self. They are not different. The only happiness there is, is of the Self. That is the truth. There is no happiness in worldly objects. Because of our ignorance we imagine we derive happiness from them. If, as a man generally imagines, his happiness is due to external causes, it is

reasonable to conclude that his happiness must increase with the increase of possessions and diminish in proportion to their diminution. Therefore, if he is devoid of possessions his happiness should be nil. What, however, is the real experience of man? Does it confirm this view? In deep sleep the man is devoid of all possessions, including his own body. Instead of being unhappy he is quite happy. Everyone desires to sleep soundly. The conclusion therefore is that happiness is inherent in man and is not due to external causes. One must realize his Self in order to open the store of unalloyed happiness.
 Ramana Maharshi *Who am I?*



Atma Vichara, Self-Inquiry

Sri Shankara & Bhagavan Sri Ramana Maharshi described the practical means to attain Self-Knowledge as *Atma Vichara*, usually translated as Self-Inquiry, "Who am I ?" But repeated self-questioning is not the intended meaning, but it is rather the inward *Self* direction denoted. Alternate translations include: "Self-attention". Alternate Sanskrit indicators include: *Atma Nishta*, "Self-abidance".

If the question "Who am I ?" is helpful, the a singular deep-felt, silent inward-probe could be enough. *Vichara* generally has alternate meanings of "pondering, deliberation, consideration, reflection, examination, investigation" in the sense of "unbiased examination with a view to arriving at the truth."

And so *Atma Vichara* means "Self-investigation", "Self-scrutiny" or "Self-examination" of the fundamental Consciousness "I am" with a keen focus & intensity. Thus we awaken to *That*.

Methods of "Self-surrender" & "Self-denial" are equivalent, so long as Individuality, Ego is *erased*.

TOE vol 2 *prajnanam brahma*
Consciousness is the Absolute

ayam atma brahma
This Self is the Absolute

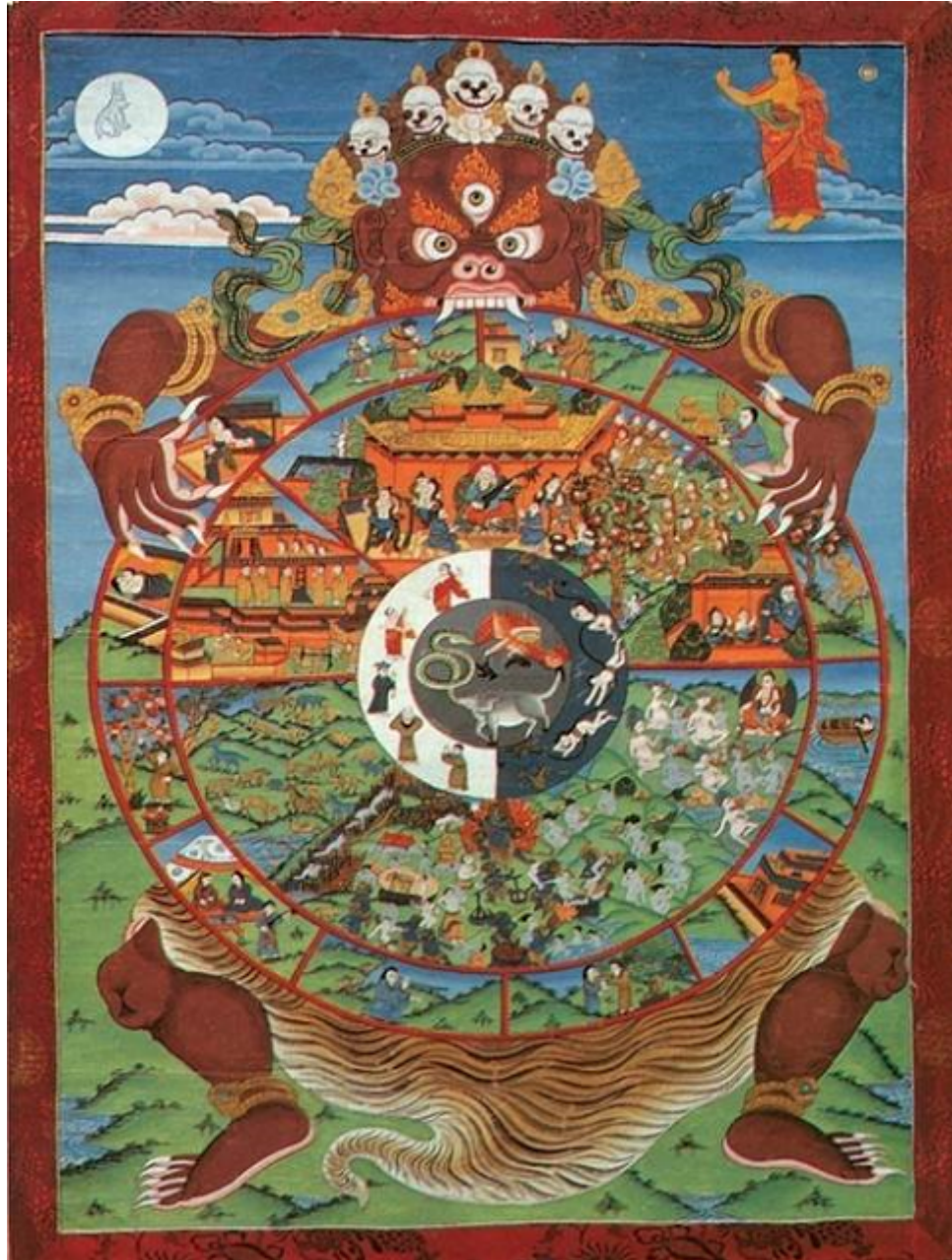
tat tvam asi
That Thou Art

aham brahmasmi
I am the Absolute Reality

J Stiga



Illusory Individuality - Samsara



"The Being that is seemingly individualized is actually always infinite and undifferentiated. In the very space in which appears Samsara, the repetitive cycle of birth, Illusion, and death, is the infinite, the eternal. The very nature of the one who seems as if bound is Liberation. At the moment that you were born, no one was born. At the moment a thought arises, nothing actually occurs.

Where Samsara seems to be, there is really only Brahman, the infinite, eternal Being-Consciousness-Bliss, which, in Self-Knowledge, we know as our real nature, Always, there is just this one Existence, which perpetually is just as it is. Samsara, or the Illusion of duality and its consequent suffering, is the result of imagination. That imagination is constituted primarily of misidentification. If misidentification, which is ignorance, ceases, Samsara, or, Illusion, ceases. The Illusion, or Samsara, and any of its bondage and suffering, depend entirely upon misidentification. Such is ignorance regarding one's own nature.

If ignorance is done away with, Samsara is found not to be anywhere. This is why it is said that Maya, or Illusion, is inexplicable, for, when we find its nature, it ceases to exist, For the purpose of Self-Realization, or Liberation from all of the imagined bondage, inquire into the nature of your Being. If it seems to be individualized, inquire into the individualized being, and the individuality, being false and an Illusion, it will cease to exist."

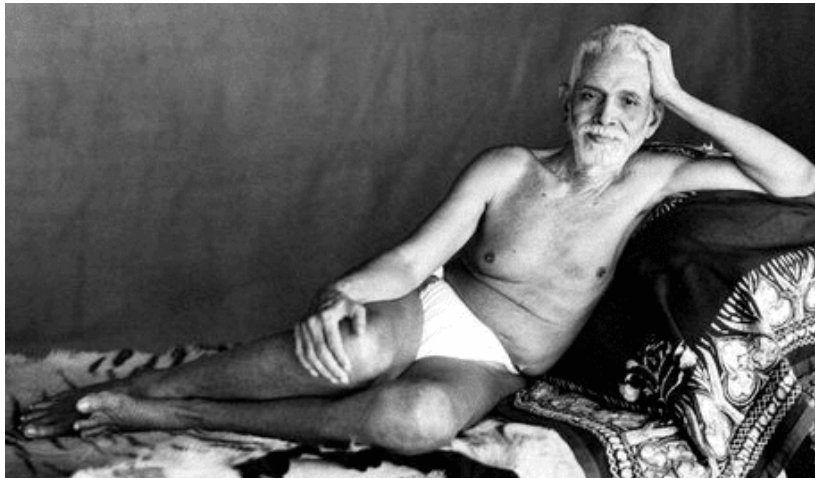
Master Nome

So if there really is no Illusion, no World, no Body, no Mind, no Individual Ego, then what up ?
One of any number of takes on the whole thing could go like this:

A notion of "other" seems to flicker in dimensionless, infinite Consciousness. But "other" leaves behind a "me" – the Ego—"I". Other thoughts referenced to this false "I" make up a Personality, an Individual Mind. Mind pretends to function through a Brain, with Senses, all in a head-quarters on top of a Body that moves & lives on a planet in a Universe.

Yet just as every Conception takes up no space in that space-less Mind, so too every Perception projects "out" from Mind as just another thought & takes up no space either. The objects perceived, the World just ain't really there. Only the thoughts & they're no more substantive than the Dream thoughts that make up every Dream world we experience. Even when we think we enjoy a World, that's all just an inside job too. Ditto for sorrow. Happiness feels very inside, just like Love because they're both the same Reality – Consciousness.

Self-Abidance *ātma-niṣṭha*



Just short of & continuously identical with *moksha* Liberation is said to be the practice & state that is the endpoint of both *ātma vichāra* Self-Inquiry & also supreme Non-Dual Devotion & Surrender to God and/or Guru. That in-common practice & state *ātma niṣṭha* Self-Abidance.

Concentrated penetration to the core Reality with Self-Inquiry & giving up attachment to all that is considered as "me" & "mine" in renunciation of individual will [*not my will, but thine*] – both or either of these paths to Egoless Enlightenment will ultimately require abandoning identity with a Mind, that poor *objective* substitute for *subjective* Pure Consciousness.

Ego reference-identity on the one hand [vs. *inquiry*], & Desire–Attachment on the other hand [vs. *devotion*] are inherent in the Mind. They are the very fabric of which the Mind is made. So long as one self-identifies as an Individual "I", there will also be a sense of Attachment to what is "mine", all the way down to the Life of the Body. Surrender of individual will & relinquishment of Attachment necessitates inquiry into the nature of Mind or surrender the mind that has an individual will & feels attachment to the Body & other possessions.

Individual identity – feeling "I am a Person, a separate Individual, a Mind living in the Waking State inside a Body" – all that is merely False & distorted & the root cause of all Desire & all Suffering. Equivalent to Surrender of Ego is close examination & Discrimination through Self-Inquiry.

So along with scrutiny of Ego being:

- (1) the correct "inward direction" for Self-Abidance as the Self, &
- (2) the way to strip Ego of its objects so that it vanishes, &
- (3) Discriminating-Knowledge that dissolve supporting *vasana* Tendencies, the also –
- (4) recognition & abandonment of false Ego as false compares to:

giving up the false notion that mistakes a wayside *Rope* for an hallucinated *Snake* in the dim light of dusk. Looking closely at the *Snake*, we discover that it is in fact nothing but a *Rope*. So too, if we examine or surrender Ego–"I", we discover that it is in fact nothing but the Real & unlimited Pure Consciousness. Such is Self-Abidance.

SAT	CHIT	ANANDA
Satyam	Jnanam	Anantam
Satyam	Shiva	Sundaram
Maya Illusion sattva clarity inward	vikshepa projection rajas rage restless	avarana veiling tamas inertia dull
essence	function	substance

It is not that you become That, as if you had the power to break off from it & return to it at some later date, but, rather, That, the Absolute, is the solitary Existence always, & That is what you are. This is true to such an extent that you are not a part of it, nor is it a part of you, but rather the Self is the Absolute, & the Absolute is the Self; the Absolute is not other, & the Self is not other.

Master Nome

Tat Tvam Asi, That You Are

To abide in identity with this Reality known as Brahman, the vast Absolute, you must know yourself. "Tat Tvam Asi", the *Mahavakya*, [great proclamation] of the *Upanishads* about you & this Absolute Reality, or God, *Brahman*, "That You Are." Therefore, know yourself. If you know yourself, you know the Absolute, & what you know is what you are.

Essence Of The Teaching

The Teaching is that of perpetual Truth, for Reality does not have an alternative. All Peace, Happiness, & Freedom is inherent in this Reality known as Brahman, the vast Absolute, which is neither an object nor an individual. The only way to realize it is to abide in identity with it.

Master Nome



Non-Duality is the Essence of the Teaching, & also the source of the Teaching, & each one who comprehends the Teaching. All these are one & the same thing. The same is imperturbable Peace & *Ananda*, Bliss, the Happiness that leaves nothing else to be desired. The same is that immense Freedom, *Moksa*, or Liberation from all of the imagined Bondage, Freedom which does not depend upon objects, situations, events, or conditions of any kind.

Being as Consciousness – Master Nome comments

Spontaneous, off-the-cuff comments by a World Teacher [*even if not so widely recognized as such in his/her lifetime*] – in response to questions in Satsang, are typically very deep.

"If you deeply, penetratingly inquire within yourself "Who am I?" you find that you cannot possibly be a body; nor can you be an individualized or separated Mind; nor can you be the idea of "I" which is just an idea & not your essential Being, or the quintessential Consciousness."

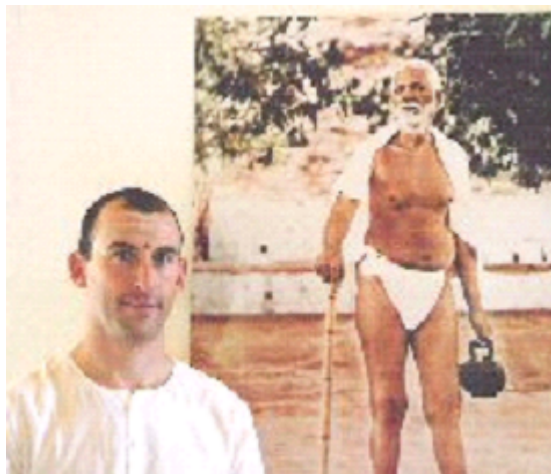
Master
Nome



This perfect summary warrants word-for-word adherence. Examined carefully, without "body-image" prejudice, [*typically stronger when the Body is self-appraised as especially beautiful, or the opposite*], that trillion-cell, dying sack of unlikely atoms belongs in a zoo or biology lab more than in the center of your Mind as one's actual Identity. Can I really be this salt-water bag, jammed with muscle-meat & neurons ? Where is my actual self in all that mess ? Where was that Body a hundred years ago ? Where will it be a hundred years from now ? If this Consciousness began decades ago, then how ? How do wet neurons "know", how do they seem to think ? Will I really soon disappear ? Or could there really be some individual "soul" transported to some fairy-tale Purgatory jail-house, or worse ? Who makes this stuff up ?

How about some "Mind" that is a supposedly invisible, individual *ghost* that generates unsubstantial thoughts, each lasting for an instant, none with any way to contact other thoughts or some *objective* outer entities ? Materialist nerve-soup theories are just as flimsy. Am I what I think ? What is a Mind anyway ?

Then there's that instantaneous notion "I", the reference for each & every thought – good/bad for "me", close/far from "me", & so on. Some inner certainty of Existence is doubtless. But what constitutes any actual self that "I" could refer to ? Can "I" be anything *objective* at all, or must it not be point to a pure *Subjectivity* that must be Formless, without boundary or separation, & not-individualized ? As for the true Universal, Non-Dual "I", what does it "do", how does it "be" ? Find "I" to be Pure Consciousness.



More spontaneous, deep comments by a World Teacher.

"The bodies here do not make for a multiplicity of selves. The idea of "others" exists only in one's Mind, as does the entire world. Trace this Mind to its source. From where do its ideas originate ? You will find they originate from a sense of "I" which is integral to every one of its ideas. Inquire further to see the core, or nature of this "I". You will find its real "I" – nature, the non-ego state."
Master Nome

Hardly anything is taken for granted more than all the "others" here with us – friends. Relatives, associates, people on the street & where we work. What ? Nobody here but us chickens ? [*an old*

cliché from a song title, an Our Gang phrase spoken by a racial stereotype kid hiding in a chicken coop, & a turn-of-the-century racial magazine parody long before that]

All Perception & Conception is thought in an unreal Mind, & that goes for our own Body & all the "others". Oh, we are real & so are they all – but as One Consciousness – not as separate bodies housing separate individuals. If there was a Mind, an empty Container with no form, no boundaries, it would be like a 3-D graph-space with thoughts, somehow floating in the Coordinate Space. It is like a Coordinate Space in that each thought is defined with reference to a central Origin, somewhat as on a graph. Every indefinable thought has supposed meaning, only with reference to that Origin which is Ego. Like this metaphor, or with whatever other theory or nature that a Mind is supposed to have, can any such concept actually be Real ?

Penetrating deeply with Self-Inquiry, abide in "*the core, or nature of this "I" ... its real "I" – nature, the non-ego state*" – the Absolute Non-Dual Self.

Being as Consciousness – Nome comments [3]



More spontaneous, deep comments by a World Teacher.

"That should be known as Self Realization in which no alternative is possible, in which there is just one infinite, unconditioned, eternal, homogeneous, formless Self, which is not the cause of anything which is not the effect of any thing else, in which there is nothing else, but which is infinite, with no division, no separation, & which has no parts within it. It is absolute & not in relation to anything else, but just is as it is. As for anything else, it also is just the same Absolute. To realize this is very simple. It is simpler

than even a thought. It is simpler than the idea of "I". That divine simplicity lies where you are alone with no "I" to disturb you."
Master Nome

Embellishing comment on the text is impossible in this case. More to the point this time is the issue of realizing the above directly within oneself. To rest in the superficial "I", for just an instant, & then sink as Consciousness, with full intensity, in toward the True Self & abide there peacefully brings effortless Self-Realization in short or long order. Whatever the time, whatever the effort – it's worth it.

The quote itself is one of the most complete & insightful definitions of Self-Realization to be found anywhere, in any language.

When attachment to material things is removed, the attachment of the Mind also vanishes. Those who have got rid of their attachment of Mind become one with That which is motionless. They become Liberated.
- Ramana Maharshi

By Non-attachment there is Freedom from Delusion; from Freedom from Delusion, there is the immutable Truth; from the immutable Truth there is Liberation.
- Shankara

Your greatest glory [*the Self*] lies where you [*Ego*] cease to exist.
- Ramana Maharshi

Where you cease to exist, real Existence is self-revealed.
- Master Nome



Reality Can Be Indicated

Reality can be indicated, pointed out, hinted by special & sometimes spectacular *words*:
Eternal in both Past & Future, indeed Timeless.
Infinite, Silent, All-Wisdom.
Resting safe as pure Being, Existence itself, without a trace of Individuality or Objectivity.
Reality ever is itself, knows itself, & when we open to it with sincere effort, the Real realizes itself by reveals itself to itself, which is to say: one's Self.

Knock, knock !

Do you exist ?

Assuredly, yes !

Do you know that you exist ?

How do you know ? How instantaneous, immediate, deep, & certain is that Self-Knowledge ?

With what instrument is one's Existence known, [or lack of instrument] ?

Or is this direct Knowledge ?

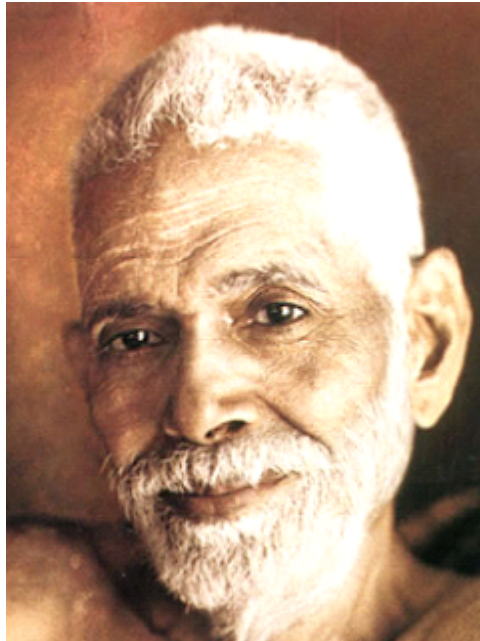
Penetrate deeply inward to the Source of this Being with the probe: "*Who am I ?*"

deham naham, koham so'ham

Ramana Maharshi

deham the Body; *naham* is not "I"

koham who am "I" ? ; *so-ham* I am He / I am *That*



As a child hearing the reading of New Testament gospels, I instinctively identified with the apostles. How wondrous their great, good-fortune ! Oh, if ever I could have such opportunity, I would not wait for the cock to crow 3 times. So when after a lifetime of entreaty, the Guru's toe was extended, I never did let go.

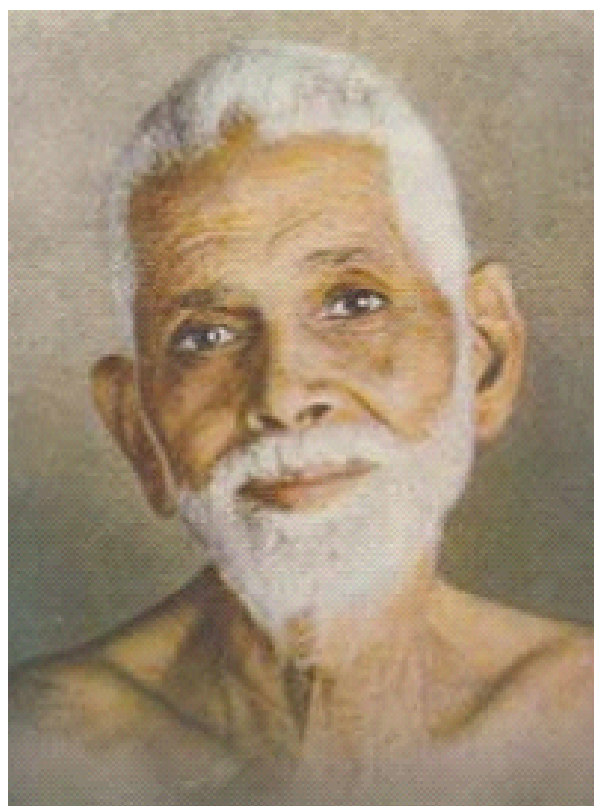
TOE vol 2 *prajnanam brahma*
Consciousness is the Absolute

ayam atma brahma
This Self is the Absolute

tat tvam asi
That Thou Art

aham brahmasmi
I am the Absolute Reality

J Stiga

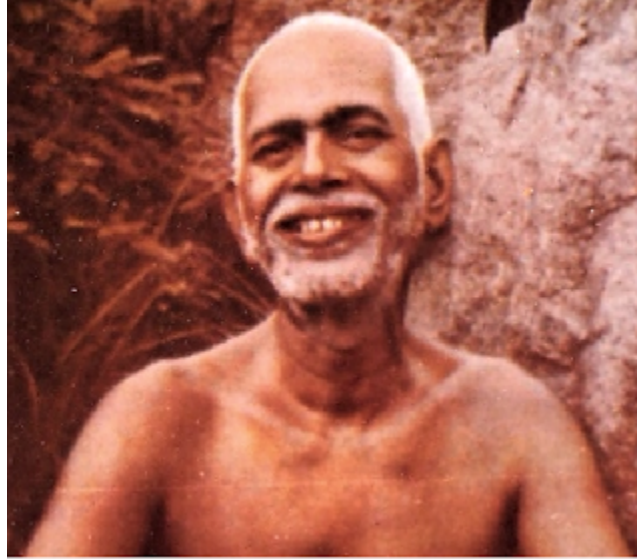


Your greatest glory [*the Self*] lies where you [*Ego*] cease to exist.
- Ramana Maharshi

Where you cease to exist, real Existence is self-revealed.

- Master Nome

Samadhi revisited



Nirvikalpa Samadhi & *Savikalpa Samadhi* can each be (*Bahya*) External or (*Antar*) Internal. (*Bahya*) External *Savikalpa Samadhi* can itself be Sight-related (*Drisyanuvidha*) or Sound-related (*Shabdyanuvidha*).

In Sight-related (*Drisyanuvidha*) (*Bahya*) External *Savikalpa Samadhi* one fixes on the Background Reality behind Objects that appear in the Mind.

In Sound-related (*Shabdyanuvidha*) (*Bahya*) External *Savikalpa Samadhi* one holds to Reality as the Source of external phenomena.

In Sight-related (*Drisyanuvidha*) (*Antar*) Internal *Savikalpa Samadhi* one holds to the Reality Source & Support of Emotions & Attachments.

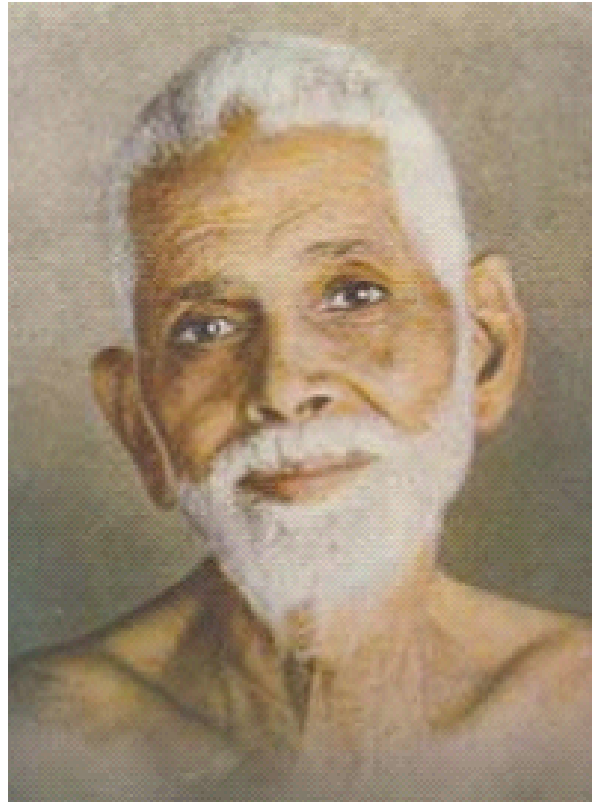
In Sound-related (*Shabdyanuvidha*) (*Antar*) Internal *Savikalpa Samadhi* one holds to the Reality Source & Support of Thoughts.

In (*Bahya*) External *Nirvikalpa Samadhi* one merges with the One Reality underlying all phenomena. A visual image is that of a still Ocean of Consciousness whose waves (thoughts) are quieted.

In (*Antar*) Internal *Nirvikalpa Samadhi* one merges with the One Reality underlying thought. A visual image is that of a steadily burning flame unmoved by any wisps (thoughts) of air.

When the waveless Ocean of Consciousness symbolizing (*Bahya*) External *Nirvikalpa Samadhi* & the steadily burning flame symbolizing (*Antar*) Internal *Nirvikalpa Samadhi* continue effortlessly & unattended as Identical, such stands for Sahaja Nirvikalpa Samadhi which is Liberation.

As previously noted, Ramana Maharshi described Sahaja Nirvikalpa Samadhi as pure Consciousness, like a river merged into the Ocean of Consciousness. That image & the other previously noted, of a Mind's Bucket rope cut in the Well of the Self, along with the Waveless Ocean & the Flame re excellent contemplations for ant Seeker who best seeks Permanent Inner Reality by Self-Inquiry, without measuring or hankering for Samadhi or ant special States [though grateful for any, should they temporarily arise].



Your greatest glory [*the Self*] lies where you [*Ego*] cease to exist.
 - Ramana Maharshi
 Where you cease to exist, real Existence is self-revealed.
 - Master Nome

Fraction of a Shankara verse



brahma satyath jaganmithya

Brahman is the Truth, the Universe is false.

[from the 1st line of v. 20 *The Rows of Garlands of Brahman Knowledge*]

"If one fully realizes its significance, the Truth shines as self-evident."

Master Nome

In the ensuing series we explore, step by step, some of Master Nome's commentary on these few words. For now we let it sink in & mention only briefly the background practices recommended by Sri Shankara & Sri Ramana Maharshi: discerning the source & nature of Happiness, & divine Love for all beings, along with the 4-fold: *Sadhana Chatustaya*

- I. Discrimination (*viveka*)
- II. Non-Attachment (*vairagya*)
- III. Desire for Liberation (*mumukshutva*)

IV. the 6 virtues (*shatsampati*):

- 1) Tranquility (*shama*)
- 2) Control (*dama*) of Senses (*indriyas*)
- 3) Withdrawal (*uparati*) from Sensory experience
- 4) Forbearance (*titiksha*)
- 5) Faith (*shraddha*)
- 6) Focus (*samadhana*)

along with the 3-stage practice:

- 1) listening (*sravana*)
- 2) reflecting (*manana*)
- 3) deep contemplative meditation (*niddhidhyasana*)
- & 4 *Mahavakyas*

Counting the items: 3 + 6 + 3 + 4 = 16 will each be the focus of 16 Blogs & 1 preceding about Love & Happiness that will also feature Master Nome's commentary on Shankara's 1/2 verse:

Brahman is the Truth, the Universe is false.

Fraction of a Shankara verse (part 2)



brahma satyath jaganmithya

Brahman is the Truth, the Universe is false. Shankara

Master Nome's commentary summarized Part I

By "Truth" is meant that which actually exists, Non-Dual Brahman. What is other than Brahman is not true, real, & is "Non-Existence" which does not exist,

Even if Non-Existence is imagined, then it is only Existence that is conceived & the negated. Furthermore, the "existence" of that entire mental exercise, the "existence" of those thoughts, such is really all the apparent Existence involved, unreal & imagined in itself, as it may be. Considered real then, those thoughts are only Brahman anyway.

On the other hand, if it should ever be imagined that Brahman does not exist, then that imagination itself must be Brahman if in any way it exists at all. The same holds for any "knower" who would entertain that imagination. And so no imaginary, unreal, nonexistent thought or "existence" is an alternative to Brahman, but only Brahman itself once again.

Next installment on the Requisites

4 requisites: Discrimination
 Detachment,
 6 Essentials
 Desire for Liberation

6 essentials:
Peacefulness
Self-Control
Renunciation
Fortitude
Conviction
Meditation

Discrimination, in particular

"Each of the four requisites is helpful to the inquiry to know the Self. Each of the four requisites supports the others. The order in which they are given is not to be construed as being strictly developmental or ascending. For example, though one requires Discrimination to become Detached (*otherwise, one will not perceive who is to be Detached & from what to be Detached*), it may be the desire for Liberation coupled with Conviction in the teachings that give rise to that Discrimination, which is further strengthened by Meditation & expressed through some kind of Renunciation on a basis of Peacefulness or Equanimity. Each may be considered separately, or they may be considered as one whole."

Master Nome

Discrimination

Discrimination is to discern what is true. From deep thinking to inner experience, such leads continuously to Knowledge & Realization. Unless one discerns the source of Happiness, for instance, one cannot find more Happiness, or prevent the loss of any that might come one's way.

Without discerning the Meaning of Life, its Purpose cannot be fulfilled. Wrongly choosing a "spiritual path", if even getting that far, may unexamined ignorant tendencies, delusive notions, & patterns of conceptualizing.

Discrimination is neither sensory, nor mental but is directly derived Consciousness where Self-Discrimination discerns the Self. We all know how happy we are & that we exist. This intrinsic discernment is of the very nature of the Self. The path to Self-Knowledge is composed of Knowledge, from Discrimination to Realization.

"What is the source of happiness? What is eternal? What is real? Who am I?" With more emphasis on negation, we thus sort out what is not eternal, not Reality, or not the Self. Thus Reality is left unobscured & Self-evident.

Discrimination also frees us of dualistic conceptions, unfruitful practices. Distinguishing of emotional moods, *karma*, egoistic-tendencies, superimpositions, concepts, mis-identifications are matters of Discrimination. Comparing & contrasting the immutable from the changeful, the eternal from the transitory, the continuous from the sporadic, the nonobjective from the objective, the nondependent from the dependent, the indivisible from the multiple & divisible, all require Discrimination.

"Discrimination gives rise to the other requisites for Realization. It is the cornerstone of spiritual advancement." Master Nome